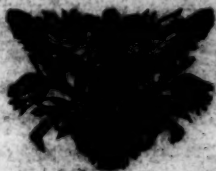


D^r STILLINGFLEETS
PRINCIPLES,
Giving an Account of the
FAITH
OF
PROTESTANTS,
CONSIDERED
BY
N. O.

MATTH. XVIII. 17.

*Si Ecclesiam non audierit, sit tibi sicut Ethnicus
& Publicanus.*

[Abraham Woodhead]



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PERMISSV SUPERIORVM.

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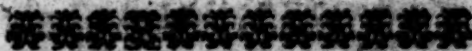
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A PREFACE TO

the Reader.

DOctor Stillington having lately published a Book entitled, A Discourse concerning the Idolatry practised in the Church of Rome, &c. (being a Rejoynder to a reply of an unknown Catholick Gentleman engaged in some former Controuersy with him) at the end of the Same Book hath annexed certain *Principles*, drawn up, as he saith, *to give an Account of the Protestant-Faith.* *Rom. Idol.
p. 337.*

Now as touching the main Book, it would be incivility and injustice in any other to invade the Right of his worthy Aduersary by, vntertaking an Answer thereto. To his Aduersaries Answer therefore, as the times permitt, and to Gods mercy I leave him: if perhaps he may repent, and endeavour some satisfaction. For his accusing the whole Catholick Church of God, both Western and Eastern (for the same Practise as to Seuerall of his Idolatries are in

P R E F A C E.

both) for so many Ages before Luthers
 time of Idolatry, and this Idolatry as
 gross as that of Heathens; Which
 surely must Vn-church this Great Body,
 and quite divorce this Adulterers from
 Christ (for we cannot but think but the
 Doctor will maintain the Teaching so
 manifold an Idolatry in this Church to
 be Fundamentall Errour) 2. For his repre-
 senting the Highest Deuotions practised
 from all Antiquity in the same Church,
 Mysticall Theology, Contemplation,
 heavenly Inspirations, all those Super-
 naturall Favours and familiar Commu-
 nications of the Diuine Majesty to
 purer soules receiued in Prayer, and
 continued still in his Church (as also
 Miracles are, and so attested in her Hi-
 stories) but vnknown indeed to stran-
 gers, and foolishness to Greeks, his
 representing all these I say, as ridicu-
 lous *Fanaticisms*, and *impostures*: though
 he knowes that Catholicks account
 themselves obliged to submit all these
 things to the judgment of Superiours:
 a Duty vnknown to *Fanaticks*. And
 what may we expect next from such
 (who are so many) as make ill use of
 such Books as his; but that the frequent

p. 69.

134. Or.

142. 159.

161.

PREFACE

Allocutions of Gods Holy Spirit mentioned in Scripture, the Visions, Revelations Extasies and Spirituall Unions of the Saints there, our Lords, *Ego in eis, & tu in me, ut sint consummati in unum;* and S. Pauls, *Viuo, non ego, sed in me Christus*, will shortly become matter of Drollery and Bouffonry? 3. For his making so many of Gods glorious Saints in Heaven [*quorum causam discernat Deus*] the subject of his scorn and derision. By all which he has fitted his Book for the sport and recreation of the Atheist and Debauched; from whose applause, with the regret and horreur mean while of all piously disposed, he may receive his reward.

The Reuifall of these, not very grateful, Subjects of his Book, therefore, I leaue to the worthy Gentleman pre-engaged in these Disputes. But for the now mentioned Principles separately adjoynd at the end, as euery Catholick has an equall Right to apply himself to the examining of them, so seeing that from these it is that such bad fruits, of forsaking first, and then censuring and condemning their Mother the Church, doe grow, it may, with Gods

P R E F A C E.

bleſſing, proue a ſeruiſe not altogether vnbeneficiall, to diſcouer their weakneſſe: eſpecially ſince by ſuch a diſcouery his whole preceding Book will be demonſtrated ynconcluding againſt Gods Church.

And this is here the rather, and with greater confidence vndertaken, becauſe, ſince it is Impiety to deny in generall that true Chriſtian Faith hath a certain, vnmooueable Foundation; in caſe therefore it ſhall appear that the Foundation here layd by the Doctour is but a meer trembling Quikſand on which a Chriſtian cannot without a dreadfull danger to his ſoule build his Faith, namely, An Errability in the Guides of Gods Church, and (*Inerrability in all neceſſary Doctrins contained in Scripture by Him attributed indefinitely to all ſober Chriſtians, who without any neceſſary conſulting or depending on ſuch Teachers as haue been inſtituted by God ſhall uſe their ſincere endeauours to find out ſuch Truths*) this Foundation, I ſay (not Scripture, but each priuate mans ſenſe of Scripture) being ruined, it will vnauoydably follow, That the only certain way not to be miſſed, will be the ſubmitting our Internall Aſſent and Belief to

PREFACE.

Church-authority which those who have dissented from, and refused to stand to before Luthers time haue been always marked with the name of *Heresicks*.

Where by *Church-authority*, I mean in generall that Superior and more comprehensue Body of the Ecclesiasticall Hierarchy; which in any dissent and diuision of the Clergy, according to the Church Canons ought to be obeyed; and which hath hitherto in her supremest and most generally accepted Councils in all Ages from the Beginning required such Submission vnder penalty of Anathema, and justly assumed to her self the Title of the onely authentick Interpreter of Scripture, and authoritative Teacher of Diuine Verities.

A Submission this is, which no particular Church diuided from this more Vniuersall can with the least pretence of reason challenge from her Subjects, since she her self (and particularly the Church of England) refused the same to all the Authority extant in the world when she separated her self.

And this being obserued by Mr. Chillingworth (a schollar, herein, of the Socinians) and by many other Diuines

PREFACE.

Synod. A.
D. 1603.
c. 4. §. 36.
de Stat.
19.
Elizab.
c. 12.

of late vpon whom his Book hath had too must influence, they accordingly are forced to disclaime that Submission which the Church of England formerly had challenged in her Canons, and seuerely, euen with Ecclesiasticall death, punished the refusers vntill they should repent (not their Externall Disobedience or Contradiction, but) *their wicked Error*. The 39. Articles being declared in the same, Canon to haue been by this Church agreed vpon *for the auoyding diuersities of Opinions, and the establishing of Consent touching true Religion*.

Ration.
Account.
p. 55.

Now that these later Divines do decline such Submission, I need goe no further then to Doctor Stillingfleets Rationall Account for proof, where the Lord Primar of Ireland is cited thus, *The Church of England doth not define any of these Questions (speaking of the 39. Articles) as necessary to be believed, but only binds her sonnes for Peare sake not to oppose them. And again, We do not suffer any man to reject the 39. Articles of the Church of England at his pleasure yet neither do we oblige any man to believe them, but only not to contradict them. Thus they speake of late, and thus M^r. Chillingworth hath*

PREFACE.

cleared the way before them, in abridging thus the just Authority of the Primitive Councils, *The Fathers of the Church* (saith he) in after times might have just cause to declare their judgment touching the sense of some generall Articles of the Creed. But to oblige others to receive her Declarations under pain of damnation (or Anathema) what warrant they had I know not. He that can shew, either that the Church of all Ages was to have this Authority; or that it continued in the Church for some Ages, and then expired; he that can shew either of these things, let him: for my part I cannot. Yet I willingly confess the Judgment of a Council though not infallible yet so far Directive and obliging, that without apparent reason to the contrary it may be sin to reject it, at least not to afford it an outward submission for Publick Peace sake.

Chillingworth
p. 200.

Now by this way our late English Divines seem to have brought the Authority of their Church into a great disreputation and wayning condition, and to have excused, yea justified all Sects which have, or shall separate from her. For indeed what fault can it be to forsake the Doctrine of a Church,

PREFACE.

whose Teaching none is bound to believe or obey out of conscience? and which quietly suffers, yea liberally rewards her sons, while they thus disparage her?

These Principles therefore layd by the Doctor, which, by aduancing the Clearness of the Rule so as to infer the vselesness of a Guide, do seem to supplant what soeuer Authority of any Church, are here weighed in the following Considerations. The great importance of which Subject requiring Expressions serious, modest, and euery way vnlike those made vse of by the Doctor in his Book, such haue been studiously endeaoured here, without the least resentment of seuerall vnciuill and vnmerited Aspersions which in the sayd Book the Doctor hath cast vpon seuerall among vs: and the more moderate any haue bene the more immoderately haue they bene traduced. God Almighty inspire into all our hearts a sincere loue of Peace and Truth. Amen.



D^r. STILLINGFLEETS PRINCIPLES.

*Giving an Account of the Faith of
Protestants,*

CONSIDERED.

I.



He *Principles, &c.* which
Do^r Stillingfleet, has
thought expedient to
expose at the end of his
Book, to render an Account of the Prote-
stants Faith; are sett down in three ranks.
The first consists of Six Principles, agreed
on both sides. The second contains Thir-
ty Propositions for enquiring into the parti-
cular ways which God hath made choyce
of for revealing his will to mankind :
of which Propositions some are also
Principles, partly agreed on, and par-
tly not; and some are Deductions, from
them: But we, following the generall

A

Title, will call them all, *Principles*. In the *third rank*, *six Corollaries* or *Inferences* are deduced from the fore-going Propositions, to the advantage of the *cause of Protestants* against *Catholicks*. To all which, we here offer the following *Considerations*.

I.

P R I N C I P L E S.

Agreed on all sides.

Principl.

1. That there is a God, from whom Man and all other Creatures had their beginning.

2. That the Notion of God doth imply, that he is a Being absolutely perfect; and therefore Justice, Goodness, Wisdom and Truth, must be in him in the highest perfection.

3. That Man receiving his Being from God, is thereby bound to obey his Will, and consequently is liable to punishment, in case of disobedience.

4. That in order to Mans obeying the Will of God, it is necessary that he know what it is; for which some manifestation of the Will of God is necessary: both that Man may know what he hath to do, and

Principles, Considered. 3

that God may justly punish him, if he do
it not.

5. What ever God reveals to Man, is
infallibly true, and being intended for the
Rule of Mans obedience, may be certainly
known to be his Will.

6. God cannot act contrary to those essen-
tiall Attributes of Justice, Wisdom,
Goodnesse and Truth in any way which he
makes choyce of, to make known his
Will unto Man by.

It were impiety to question any of
these Principles, which are, or ought^{Consideration.}
to be presupposed not only to the
Christian, but all manner of Religions.
We will therefore proceed to the se-
cond Rank, consisting of 30. Proposi-
tions; which we will sett down sin-
gly and separatly, annexing to each a
respective Examination, or Consideration.

II.

*An Enquiry into the particular ways
which God hath made choyce of for
the revealing his Will to Mankind.*

I. PRINCIPLE.

1. *Princ.* 1. *An entire obedience to the Will of
God, being agreed to be the condition of
mans happinesse; no other way of Revela-
tion is in it self necessary to that end, then
such whereby Man may know what the
Will of God is.*

Consid. This is granted.

II. PRINCIPLE.

2. *Princ.* 2. *Man being fram'd a rationall creatu-
re, capable of reflecting upon himself, may
antecedently to any externall Revelation,
certainly know the Being of God, and his
dependence upon him, and those things
which are naturally pleasing to him; else
there could be no such thing as a law of
Nature, or any Principles of Natural Re-
ligion.*

Principles, Considered. 5
This may be granted.

III. PRINCIPLE. *Consid.*

3. *All Supernaturall and externall Revelation, must suppose the truth of Naturall Religion; for vnlesse we be antecedently certain that there is a God, and that we are capable of knowing him, it is impossible to be certain that God hath revealed his will to us by any supernaturall means.* 3. Princ.

Let this be granted. *Consid.*

IV. PRINCIPLE.

4. *Nothing ought to be admitted for Divine Revelation, which overthrowes the certainty of those Principles which must be antecedently supposed to all Divine Revelation: For that were to overthrow the means whereby we are to judge concerning the truth of any Divine Revelation.* 4. Princ.

Let this also be granted. *Consid.*

V. PRINCIPLE.

5. *Princ.* 5. There can be no other means imagined, whereby we are to judge of the truth of Divine Revelation, but a Faculty in us of discerning truth and falshood in matters proposed to our belief; which if we do not exercise in judging the truth of Divine Revelation, we must be imposed upon by every thing which pretends to be soe.

Confid. Here, if the Doctor means, That every Christian hath a faculty in him, which, as to all Revelations what soever proposed to him, can discern the True and Divine, from others that are not so; and when a Revelation, certainly Divine, is capable of several senses, can discern the true sense from the false, all this exclusively to, and independently on, the Instruction of Church-authority: This Proposition is not true. For then none will need (as experience shews they do) to repayre to any other Teacher to instruct him, when a dubious Revelation, or when the sense of any Divine Revelation, is controuersed, which is the true revelation or which the sense of it.

It is abundantly sufficient, that eyther <sup>addition-
nal.</sup> wee our selues, or some others appointed by our Lord to guide vs, and more easily discoverable by vs, have a Faculty, ayded by the Divine assistance, to discern Truth and Falshood in those Revelations proposed, wherein wee our selues cannot; that so particular Christians, in their following these Guides, may not be imposed upon by every thing which pretends to be Divine Revelation.

VI. PRINCIPLE.

6. ^{6. Principle} The pretence of Infallibility in any person of Society of men, must be judged in the same way, that the truth of a Divine Revelation is; for that infallibility being challenged by vertue of a supernaturall assistance, and for that end to assure men what the will of God is, the same means must be used for the tryall of that, as for any other supernaturall way of Gods making known his will to men.

Here, if the Doctor means, That by ^{consider-} the same way or means as we come to know the truth of other Divine Revelations; we may come to know the truth also of this, viz: the Infallibility in Necessaries of a Society, or Church: I

consent to it. But not to this, That by all or only the same ways or means by which we may come to know one Divine Revelation, we may, or must come to know any other, or this, of Church-Infallibility. For some Divine Revelation may come first to our knowledge by *Tradition*; another first by *Scripture*; another by the *Church*. see below, Confid. on the 17. Principle.

VII. PRINCIPLE.

7. Princ.

7. *It being in the power of God to make choyce of severall ways of revealing his Will to us, we ought not to dispute from the Attributes of God the necessity of one particular way to the Exclusion of all others, but we ought to enquire what way God himself hath chosen: and whatever he hath done, we are sure cannot be repugnant to Infinite Justice, Wisdom, Goodness, and Truth.*

Confid.

This is granted.

VIII. PRINCIPLE.

8. Princ.

8. *Whatever way is capable of con-*

Principles, Considered. 9

tainly conveying the Will of God to us, may be made choyce of by him for the means of making known his will in order to the happiness of mankind; so that no Argument can be sufficient a priori to prove, that God cannot choose any particular way to reveal his mind by, but such which evidently proves the insufficiency of that means for conveying the Will of God to us.

This likewise is granted.

Consid.

IX. PRINCIPLE.

9. There are severall ways conceivable *9. Princ.* by us, how God may make known his Will to us; eyther by immediate voyce from Heaven; or inward Inspiration to every particular person, or inspiring some to speak personally to others, or assisting them with an infallible spirit in writing such Books, which shall contain the Will of God for the benefit of distant persons and future Ages.

To these severall ways by which *Consid.* God reveals his Will, the Doctor might have added this one more, as

a Truth, And in case such Writings in some things be not clear to all capacities, (as the Writings of Moses his law were not, nor any Writings though possibly yet hardly can be, when written at severall times, by severall persons, on severall and those particular occasions, in different styles, &c.) By our Lords giving a Commission to, and leaving a standing Authority in the Successors of these holy Pen-men to expound these their Writings to the people, and by affording them for ever such a Divine Assistance, as in nothing necessary to misinterpret them.

X. PRINCIPLE.

10. Prime.

10. If the Will of God cannot be sufficiently declared to men by Writing, it must eyther be because no Writing can be intelligible enough for that end, or that it can never be known to be written by men infallibly assisted: the former is repugnant to common sense, for Words are equally capable of being understood, spoken or written, the later overthrows the possibility of the Scriptures being known to be the Word of God.

This is granted.

XI. PRINCIPLE.

II. It is agreed among all Christians, 11. Prin.
that although God in the first Ages of the
World did reveal his mind to men im-
mediatly by a Voice of secret inspirations,
yet afterwards, hee did communicate his
mind to some immediatly inspired to write
his Will in Books to be preserved for the
benefit of future Ages, and particularly
that these Books of the New Testament
which we now receive were so written
by the Apostles and Disciples of Iesus-
Christ.

The Doctor declaring how God after
the first Ages was pleas'd to communi- J. C.
confid.
cate his mind by the Writings (of Moses
&c.) might and ought to have added
as a Truth, That he also left a Judge in
case of any Controuersy arising about the
sense of those Writings, to whose senten-
ce the people were to stand, and do accor-
ding to it vnder paine of death, as the same
Writings inform vs.

XII. PRINCIPLE.

12. *Prin.* 12. Such Writings having been received by the Christian Church of the first Ages as Divine and Infallible, and being delivered down as such to us by an universal consent of all Ages since, they ought to be owned by us as the certain Rule of Faith, whereby we are to judge what the Will of God is in order to our Salvation, unless it appear with an evidence equall to that whereby we believe those Books to be the Word of God, that they were never intended for that end, because of their obscurity or imperfection.

§. 7. *Consid.* Here, these words (whereby we are to judge) being understood not universally, of all Christians, but of those to whom amongst Christians, this Office of judging in dubious cases, is delegated by our Lord: Or understood universally, that is, so far as the sense of these Scriptures is to all men clear and undisputable, This Proposition is granted.

XIII. PRINCIPLE.

13. *Although We cannot argue against* ^{13. Princ.} *any particular way of Revelation from the necessary Attributes of God, yet such a way as Writing being made choyce of by him we may justly say, that it is repugnant to the nature of the designe, and the Wisdome and Goodnesse of God to giue infallible assurance to persons in writing his Will, for the benefit of Mankind, if those Writings may not be understood by all persons who sincerely endeavour to know the meaning of them in all such things as are necessary for their salvation.*

This Principle is vnfound. Because ^{§. 8.} if God (who according to the Doctors ^{Confid.} 7. Principle, may reueal his Will in, or without Writing, after what manner he pleaseth) may reueal it in these Writings so, as that in many things it may be clear only to some persons more versed in the Scriptures and in the Churches Traditional sense of them, and more assisted from aboue according to their employment, which Persons he hath appointed to instruct the rest, and

these to learne it of them, in those places or Points wherein to these persons Gods Will is obscure: then, I say, though these Writings be not such as that euery one may attaine the understanding of them by his owne endeavours, yet if he may by others, namely, his Instructors, this also *consists very well with the Diuine designe, with his Wisdome and Goodnesse*, as also it would, had he left no Writings at all, but only Teachers to deliuer his Will perpetually to his Church.

- §.9. Concerning these Vritings pretended by the Doctor to be *intelligible by all Persons*, &c. I find as it seems to me, a contrary Principle aduanced by *Doctor Field*, (a person of no small authority in the Church of England) in his Preface to the large Volume he thought it necessary to write on the Church.

Seeing (sayth he) *the Controuersies of Religion* (that is, in things of great consequence, as he says afterwards) *in our times are grown in number so many, and in matter so intricate, that few haue time and leasure, fewer strength of understanding to examine them; What remaineth for men desirous of satisfaction in things of such consequence, but diligently to search out which amongst all the Societies of the world is that blessed Compa-*

Principles, Considered

173

ny of Holy Ones, that Household of Faith, that Spouse of Christ and Church of the living God, which is the Pillar and ground of Truth, that so he may embrace her Communion, follow her Directions, and rest in her Judgment? Thus doctor Field; who in his last words (*rest in her Judgment*) speaks home enough, and discovers the only efficacious way of curing Sects. And see also whether this doth not confront the Doctors 19. Principle, *Church-Infallibility* there being changed into *Church-Authority*, and the Principle being applied to private mens Practice.

And what need is there of Bishops, Presbyters, or any Ecclesiastical Pastors among Protestants, as to the Office of teaching or expounding these Writings, if these in all necessities are clear to all Persons who sincerely endeavour to know the meaning of them, I mean, exclusively to their repairing to these Pastors for the learning of it? §. 10.

And doth not the Doctor here to euacuate the infallibility of the Churches Gouvernors introduce an infallibility or Inerrabillity of every particular Christian in all points necessary, if such Christians will, that is, if only he shall sincerely endeavour to know the meaning of them?

And moreouer of the *sincerity of this* his endeavour also I suppose the Doctor will allow any one may be certain (else how can the mind of a poore illiterate Countrey-man be at rest, who can neyther trust to the Faith of his Guides, nor the sufficiency of his own industry) For surely this *sincere*, is not all *possible*, endeavour ; such as is learning the Languages, perusing Commentators, &c. But as *M^r Chillingworth* (who anchored his whole Religion vpon it) states this Point, namely, *such a measure thereof, as humane Prudence and ordinary Discretion, (their abilisies and opportunities, and all other things considered) shall aduise.* And thus, such a cleareness in necessities must the Scriptures haue as suits with the very lowest capacities. *Such a Clearenesse*, I say, euen to all Articles of the Athanasian Creed, if these be esteemed Necessaries ; and euen as to the Consubstantiality of the Son with God the Father. In which notwithstanding the whole Body of *Socinians* dares to oppose all Antiquity, vpon pretence of cleare Scripture to the contrary.

Chilling.
p. 19.

§. 11. But then the Doctor is desired to consider,

sider, That if euery Christian may become thus Infallible in Necessaries from
1. a clear Rule, 2. a due Industry vsed,
3. and a certainty that it is so vsed;
May not the Church-Gouernors still much rather be allowed infallible, and so retain still their infallible Guide-ship; and the People also, the more clear the Rule of Faith is proued to be, the more securely be referred to their direction? And haue we not all reason to presume that the chief Guides of the Church (euen a General Council of them, or if it be but a major part of this Council, tis sufficient) in their consults concerning a Point necessary to saluation deliuered in Scripture, vse at least so much *endeauour* (for more needs not) as a plain Rustick doth, to vnderstand the meaning of it; and also the like *sincerity*? For what they define for others, they define for themselues also, and *their Saluation is as much concern'd*, as any other mans is, in their mistakes.

And next: Why may not these Gouernors, vpon such certainty of a sincere endeauour and clearness of the Rule, take vpon them to define these

Points, and enjoin an assent to, and belief of them to their Subjects; especially since it is affirmed, that all those, from whom they require such Obedience, if they please to use a *sincere endeavour*, may be certain thereof, as well as they? And are we not here again arrived at Church-Infallibility, if not from extraordinary Divine assistance, yet from the clearness of the Rule? Only we must suppose such *sincere endeavour* in the Church, as the Doctor allows may be in *every privat man*. And thus does not his conditionall Infallibility of particular persons in necessities, the condition being so easy, necessarily inferr a Morall Impossibility of the Churches erring in them? Which ought the rather to be admitted by them: Since some of their Divines, to make this their Problem the more iustificable, that the Scriptures in all necessities are clear to all persons, think it a safe way in the next place to contract these necessities to the Apostles Creed.

But after all, supposing these Governors in stating some Points fallible enough: I cannot hence gather any just

relaxation of their Subjects submission of their judgment to them, vpon pre-
 tence of clearness, because such Falli-
 bility of their Superiors in some Points
 can, reasonably, be supposed to arise
 from nothing else, but some obscurity in
 the Rule, which must be greater still
 to their Subjects: and then, what mo-
 re fitting and ordinary, then in matters
 of consequence to follow a prudent
 and experienced, though fallible, per-
 sons Direction, rather then our own?

§. 12.

Lastly, suppose this granted, That the Scrip-
 tures may be vnderstood by all persons, in
 all things necessary (and so an infallible
 Guide vselesse;) yet I see not what aduanta-
 ge the Doctor can make of this Principle
 for the Protestant Religion. For since the
 sence of Scripture is now *de facto* debated
 between Catholiks and Protestants about so
 many necessary Points of Faith, the Doctor
 cannot with truth or charity affirm the sence
 of these Scriptures clear to be vnderstood
 on the Protestants side to all those who sin-
 cerely endeaour to know their meaning,
 where the Major part of Christendom vnder-
 stands their meaning contrary, as he must
 grant they doe in all those hee accounts the
 common Errours both of the Greek and Ro-
 man Church: (a large Catalogue of which
 may be found in many Protestant Authours)

§. 13.

And will he charge all these as defective in a sincere endeavour? But rather such sincere endeavour being indifferently allowed to all parties, he ought to pronounce the sense of Scripture to be clear, if on any, on that side as the Major part doth apprehend it: Which certainly is not the Protestant.

For Example: How can the Doctor rationally maintain this Text *Hoc est Corpus meum*, so often repeated with out any variation of the Terms, to bear a sense clear on the Protestants side; that is, *That the Eucharist is not in a litterall or Proper sence the Body of Christ*; when as they are vnderstood in a litterall sence by much the Major part of the Christian world, not onely the Western but Eastern Churches also (as Monsieur Claude concedes to his worthy Aduersary Monsieur Arnaud) to which also may be added half the Body of the Protestants, namely, all the Lutherans. Now all these haue vsed their senses, and weighed the arguments drawn from them, as well as Protestants.

Claud. in
his last.
Reply.
l. 111.
c. 13.

But if the Doctor put this Text so much controuerted among Obscure Scriptures (which therefore not containing any Point necessary to saluation, saluation is not endangered by it) if a Christian should err or be mistaken in their sense, then how comes this great Body of Christians meerly by the mistake of its sence in thinking that our Lord meaneth as the words sound, that *the Eu-*

Principles, Considered. 21

charist is his very proper Body, and so in adoring (as they ought, should it be so) how come they, I say, to committ such grosse Idolatry, as the Doctor in his Boox chargeth them with, and so all without repentence, miscarry in their Saluation?

And if from a Major part of the present Church interpreting Scripture an Appeal be made to a Major part of the Ancient Church, pretended to interpret them on the Protestants side; neither will this relieue the Doctor, because since this also (*on what side Antiquity stands*) is a thing in Controuersy, for deciding of it we are to presume here likewise that a *sincere endeauour* being allowd to all Parties to vnderstand the sence of the former Church, this also stands on that side as the Major part apprehends it. Now the present Catholick Church (being a Major part) professes to follow the sence of the Ancient in interpreting Scripture.

XIV, PRINCIPLE.

14. *To suppose the bookes so written to be imperfect, that is, that any things necessary to be helieued or practised are not contained in them, is either to charge the first Author of them with fraud, and not deliuering his whole mind; or the writers with insincerity in not setting it downe;*

and the whole Christian Church of the first Ages with folly, in believing the fullnesse and perfection of the scriptures in order to saluation.

Confid.
§. 14.

The two inferences made here by the Doctor are faulty. For 1. Neither can the first Author of scripture be charged with *fraud*, if he haue deliuered part of his mind only by writing, and part some other way: as the Doctor (Prop. 7. 8. 9.) acknowledges he might: vnless it be manifest that he hath obliged himselfe by a Promise of delivering his whole mind by writing, which is not shewed. 2. Neither can the Writers of scripture be charged with *insincerity*, if, so much as they were inspired with to set downe and register there, they haue done it.

§. 15.

Meanwhile as touching the Perfection of Holy scriptures, Catholiks now, as the Holy Fathers anciently, do grant, that they contain all Points of Faith which are simply necessary to be of all Persons believed for attaining saluation. And of this Doctor Field may be a Witness, who saith, *For matters of Faith, we may conclude according to the judgment of the best and most learned of our Ad-*

Field of
the Church
p. 377.

versaries themselves , that there is nothing to be believed , which is not either expressly contained in scripture , or at least by necessary consequence from thence , and by other things evident in the Light of Nature , or in the matter of Fact , to be concluded.

XV. PRINCIPLE.

15. These Writings being owned as containing in them the whole Will of God so plainly revealed , that no sober enquirer can misse of what is necessary for salvation; there can be no necessity supposed of any infallible society of men either to attest and explain these Writings among Christians, any more then there was for some Ages before Christ of such a Body of men among the Iewes , to attest and explain to them the Writings of Moses or the Prophets. 15. Princ.

The Consequence here is good , viz. Conj. 5. 16.
That supposing the Will of God is so clearly revealed in these Writings , that no sober Enquirer can misse of knowing what is necessary to salvation , there can be then no necessity of any Infallible society. But the supposition of such a cleareness , sayles, as the 13. Proposition , on which it is

grounded, doth. It failes, I say, in the
 sense the Doctor deliueres it, who referrs
 his *sober enquirer* only to the Writings
 themselves for information in all Ne-
 cessaries, Without consulting his spi-
 rituall Pastours for the right explication
 of them. Nor doth the Doctors Lan-
 guage any where run thus, That the will
 " of God is so *plainly* revealed in these
 " Writings (for then he should say *so ob-*
 " *scurely* rather) that no sober man, nor
 " who repairs to the Writings, but who
 " enquires of, and learns from his spi-
 " rituall Pastours the right sence of them,
 " shall miss, &c.

- §. 17. But if the supposition in the Doctors sence
 be allowed for true, there seems to follow
something more then the Doctor deduceth,
 and which perhaps he would not admit: viz.
 the non-necessity of any society at all, falli-
 ble or infallible, to explain these Writings, as
 to Necessaries (all Christians being herein
 clearly taught from God in these scriptures,
 or this their Rule) vnless perhaps these Tea-
 chers may be said to be left by our Lord for
 others to supersede their endeauours; or for
 instructing them in non-necessaries.

- §. 18. As touching that which the Do-

For in the clause of this Princ. speaks, of *Moses and the Prophets*: certain it is, that Moses his Writings and the Law were not penned with such Clarity, But that Doubts and Controuersies might arise concerning the sence of it: so we find mention made of doubts, *between Law and Commandements, Statutes and Iudgments*: And 1. such Doubts arising, their address was to be made to the supreme Iudges appointed for deciding them. 3. Whatever their sentence was, according to the sentence of the Law that these should teach them, and according to the judgment that they should tell, and inform them, they were to do: and that vpon pain of death.

a. Ciran.

XIX.X.

Drake run

XVII. X.

XI.XII.

To do, I say, according to such sentence; not only when they were to vndergo some mulct, or punishment imposed by these Iudges for a fault; but when they were enjoined the obseruance of some Law formerly misunderstood by them and so broken and disobeyed. This seems clear enough from the words of the Text: for who can reasonably interpret them thus, *Thou shalt not decline from the sentence which they shall shew thee, to the right hand or to the left*, (vers. 11.) that is, *Thou shalt not decline in not paying the mulct in which they shall fine thee, or not*

§. 19.

» vndergoing the corporall punishment they
 » shall inflict on thee: *Thou shalt obserue to do*
 » according to all that they shall informe thee,
 » and according to the sentence of the Law that
 » they shall teach thee (verf. 10.) that is, thou
 shalt suffer what they impose, but not obey
 what they enjoyn. Again they were to do
 according to such sentence, upon pain of
 death, not then only, when the Litigants do
 acknowledge their sentence to be (juxta Le-
 gem Dei) conformable to Gods Law (for
 then what sentence of the Iudge would stand
 good?) but so often as the Judge should de-
 clare it to be conformable to Gods Law:
 And when will a Judge declare his sentence
 to bee otherwise?

Lastly, not to debate here the Infallibility
 of these supreme Judges as to all necessities
 in the Law of Moses, Let the like absolute
 Obedience be now yielded to the supreme
 Ecclesiasticall Courts; Let their sentence be
 so conformed to, so assented to among Chri-
 stians, for none is obliged to do a thing (as
 the Jewes were by those Judges) but is, by
 the same decree, obliged to assent and be-
 lieue the doing it lawfull, and more is not
 required.

XVI. PRINCIPLE.

16. Princ.

16. *There can be no more intollerable
 Vsurpation upon the Faith of Christians,
 then for any Person or society of men to pre-*

send to an Assistance, as infallible in what they propose as was in Christ or his Apostles, without giuing an equall degree of euidence that they are so assisted, as Christ and his Apostles did, viz. by Miracles as great, publick and conuincing as theirs were: by which I mean, such, as are wrought by those very persons who challenge this Infallibility, and with a design for the conuiction of those who do not belieue it.

Norwithstanding the Doctors Assertion in this Proposition, *That a society pretending to Infallibility is obliged to confirm such a pretension by Miracles as great as Christ and his Apostles did:* yet himself and the Archbishop whom he defends, do hold that there is after the Apostles times a body or society Infallible in Fundamentalls, viz. such Oecumenicall Councils as are vniuersally accepted by the Catholick Church; which Church, they say, from our Lord's Promise, can neuer err in Fundamentalls. Now it is certain this society is not equally assisted with miracles, as our Lord or his Apostles were. Therefore the Doctor may do well to reuiew this Principle.

Confid.
§. 20.
for Ap.
Laund. p.
139. 140
compared
with p.
160. 195
258. 346
see also
Rational
Ass. p. 53
59-537.

- §. 21. 1. But its failings being of no difficult discovery, I shall not let it pass vnexamined. First, then I see no reason, that those equally assisted by God in deliue-
ring a Truth, must also be enabled by him to giue an equall euidence of such Assistance, where there is not the same necessity of it; as there is not, when the *later* deliuer no new thing from the former.
- §. 22. 2. Again, Though none can pretend to be Infallible, or actually not erring in what he proposeth, but that he must be as infallible, as to the truth of that wherein he erreth not, as our Lord, or his Apostles; for one, or one persons truth, is no more true then any others: yet in many other respects the Churches Infallibility is much inferiour to that of the Apostles; in that it is. 1. Neither for *its matter* so far extended, the Apostles being affirmed infallible in all they deliuered, as well in their Arguments as Conclusions, both in their relating things heard from our Lord, and things anew inspired by the Holy Ghost: whereas the Church - Gouvernours are acknowledged infallible only in their Definitions in matters of necessary Faith; and, not in their receiuing any

new matters inspired by God, but in faithfully deliuering the Inspirations of the former. 2. Neither for *the manner* are the Church-Gouernours so highly assisted, by reason of the other knowledge and euidence they haue of that Doctrine, first deliuered by the Apostles, and so from them receiued, which vnchanged they conuey vnto Posterity. Of which degrees of infallibility see Archbishop Lawd pag. 254. and 140.

3. And in the third place, hence it follows, that Miracles hauing been wrought by the *first* in confirmation of that Doctrine which *both* deliuer, are not now alike necessary to, or reasonably demanded of the *second*.

§. 23.

4. Yet, since our Lord and his Apostles time, Miracles haue been, and are continued in the Church: of which see irrefragable testimonies given by S. Augustin: In that Church, I say, that pretends Infallibility; and only in that Church, not any other, departed from it, pretending thereto: And vniuersally to deny the truth of them is to ouerthrow the faith of the most credible Histories. But these are done in these later, as in former, times, only

Aug. de
Ciu. Dei
22. book.
8. Chap.

when, and for what ends God, and not man his Instrument, pleaseth, and many times without such persons precedent knowledge, in making his Requests, what the Diuine Majesty will effect. Neither are the Apostles themselves to be imagined to haue had the Operation of Miracles so in their power, as as to do these in any kind, when, and upon what Persons they pleased, or others demanded. For such a thing would be of such a force vpon mens wills to compell them into Christianity, or to reduce unto the Catholick Church Christians strayed from it, as the Diuine Prouidence, perhaps for the greater tryall of mens hearts, and merit of their Faith, hath not ordinarily vsed.

5. Lastly, Miracles remaining still in this Church, though they be not professedly done for conuincing a Dissenter in this or that particular Truth, yet do sufficiently testifie in generall a security of saluation in the Communion and Faith of this Church, if God only honours with them the Members of this Communion, and no others that liue out of it: as we see no other Christian society diuided from it that layes

claim to them, or shews any Records of them, or euer did : at least such as may be any way equalled, either for frequency, variety, or eminency with those of this Church; I mean, although so many of these be rejected and layd aside, where appears any rationall ground of suspicion.

That the Doctor and the Archbishop do hold such Generall Councils as haue an vniuersall Acceptation from the Church Catholick diffusiue, to be Infallible, seems to me clear from the places forecited in them. For in those both the Doctor and Archbishop admitt, That the Church diffusiue is for euer preserued Infallible in all Fundamentalls, or Points absolutely necessary to saluation; and this by vertue of the Diuine Promise, that *the Gates of Hell shall not preuail against her*, and other Texts: And therefore such Councils whose Decrees are admitted by the whole Church diffusiue, must be so too. I say, *as to Fundamentalls*, though as to other Points not fundamentall they affirme these Councils also lyable to errour and fallible, because the Church Catholick diffusiue (say they) is so also.

Among the Conditions also that render any Generall Council obligatory they require this for one, that they be vniuersally accepted, or *haue the generall consent of the Chri-*

See. Rat.
Accounts.
p. 536.

stian World. such Councils then there may be. And then, such Lawfull Generall Councils, and so approued, and consequently obliging the Christian World, they confess the first four Generall Councils to haue been; To which Councils therefore they profess all Obedience.

Now wee see what kind of Obedience it was these Councils exacted, in the Athanasian Creed, accepted by the Church of England, which contains the summ of their Decrees, viz. no less then *assent* and *belief* and *submission* of judgement, and all this *upon penalty of eternall damnation*. And this, if justly required by them, inferrs, vpon the Doctors arguing, their Infallibility. For (saith he, *where Councils challenge an internall Assent by vertue of their Decrees* (or, because their Decrees are in themselves infallible) *there must be first proued an Impossibility of error in them, before they can looke on themselves as obliged to giue it.* And therefore He and the Archbishop, so farr as any such Councils, are fallible, allow only an Externall Obedience, or silence, to them.

*See Rat.
Account.
p. 50. 6.*

U. p. 539.

§. 25. Now for Obedience to these first four Generall Councils in a Submission of judgment to them, vpon such an Vniuersall Acceptation of them, the Doctor in another place thus writes, *The Church of England looks vpon the keeping the Decrees of the fower first Generall Councils as her Duty: and professeth to be guided by the sence of scripture as interpreted*

preted by the unanimous consent of the Fathers, and the four first Generall Councils: that is, shee professeth to take that which such Councils deliuer, for the sence of scripture: Not then, to admit their Definitions, if first they accord with the scripture taken in our own sence. So also else where he saith, *The Church of England doth not admit any thing to be deliuered as the sence of scripture which is contrary to the consent of the Catholick sence of the four first Ages (that is) in their Oecumenicall Councils*, as he expresseth it in the preceding page. And here also he giues the Ground of such submission, viz. *a strong presumption, that nothing contrary to the necessary Articles of Faith should be held by the Catholick Church, whose very being depends upon the belief of those things that are necessary to saluation. And when (saith he) those correspondencies were maintained between the seuerall parts of it, that what was refused by one, was so by all.* In another place also speaking in generall of Councils vniuersally accepted, he saith, *That both the Truth of Gods Promises, the Goodness of God to his People, and his peculiar care of his Church seem highly concerned, that such a Council should not be guilty of any notorious error.* 11. p. 19.

Here you see he saith, that the Truth of Gods Promises is concerned that these Councils should not fall into any notorious Errour; Therefore (such Promises are made absolute to some Church-Gouernors after the Apostles.) 14. p. 227.
And then, where the Errour is not intolera- 14. p. 227.

ble, (saith the Archbishop) at least Obedience of Non-contradiction will be due to all such Councils. Now a notorious Error it must needs be, if an Error in Fundamentalls. And such notorious Error in particular would this be, If they should hold themselves (when they are not) infallible in their Decrees, and so should require a Generall Assent (such as that in the Athanasian Creed) from Christians to them, as to Diuine Reuelations, and make them DE FIDE, thereby, in case any Decree be not true, obliging all the Members of the Church to an Vnity in error. Thus farr then, as to Fundamentall Errours, it seems Gods Providence secures both such Councils, and their subjects: And then also for their erring in Non-fundamentalls, both He and the Archbishop put this among the **RARO CONTINGENTIA**.

Rat.
Account.

p. 535.
§. 26.

Ap.
Laud.
§. 37 p.
318.

ib. §. 21.
p. 140.

The Archbishop also is much in justifying the Catholick Church infallible not only in its Being, but Teaching, and that must be by its Councils. Doctor White, saith he, had reason to say, That the Visible Church had in all Ages taught that vnchanged Faith of Christ in all Points Fundamentall. And again It is not possible the Catholick Church (that is, of any one Age) should teach against the word of God in things absolutely necessary to salvation. Where the word (teach) shews, that he intends the Gouvernors of the Church in euery Age. Likewise in another place, If we speak (saith he) of plain and easy scripture, the whole Church cannot at any time be without

the knowledge of it. And, If A. C. means no more, then that the whole Vniuersall Church of Christ cannot vniuersally erre in any one Point of Faith simply necessary to mens saluation, he fights against no Aduersary that I know, but his own fiction. Where it follows, ^{11.}
 But if he mean that the whole Church cannot erre in any one point of Diuine Truth in generall, if in these the Church shall presume to determine without her Guide, the scripture, then perhaps it may be said, that the whole Militant Church hath erred in such a Point. Here then the first, of the whole Church not erring in Fundamentalls, as well as the second, are spoken of the Church determining. And so is that saying of his, viz. That though ^{11. p. 258.}
 the Mother-Church Prouinciall or National, may erre, Yet if the Grand mother, the whole Vniuersall Church (that is, in her Generall Councils vniuersally accepted controlling the other Prouincial or National) cannot erre in these necessary things, all remains safe; and all occasions of disobedience (that is, to the Grand-mothers commands) taken from the possibility of the Churches erring. (namely, as to all necessities) are quite taken away. Thus he. But safe, &c. it could not be, if the Catholick Church, the Grand mother, as she held, so could not also witness, all the necessary Truths against such inferiour Councils.

But how these things will be reconciled with what the Doctor saith else where I ^{Rational Account}
 know not: Let him take care of it: as name ^{p. 174.}

p. 252.
The In-
fallibility
in Que-
stion.
see Ration.
Account
p. 58. 59.

ly where he writes thus : You much mistake , when you thinke we resolve our faith of fundamentalls into the Church as the infallible witness of them. For though the Church may be infallible in the belief of all things fundamentall (for otherwise it were not a Church if it did not believe them) it doth not follow thence necessarily , that the Church must infallibly witness what is fundamentall and what not. And again That all infallible assistance makes not an infallible Testimony , or makes not the Testimony of those that have it infallible surely Teaching , declaring its consent , condemning Doctrins contrary to Fundamentalls , is Witnessing , or giving Testimony.

XVII. PRINCIPLE.

17. Princ.

17. Nothing can be more absurd then to pretend the necessity of such an infallible Commission and Assistance to assure us of the Truth of these Writings , and to interpret them , and at the same time to prove that Commission from those Writings from which we are told nothing can be certainly deduced , such an assistance not being supposed ; or to pretend , that infallibility in a Body of men is not lyable to doubts and disputes , as in those Bookes from whence only they derive their Infallibility.

I. For the former part of this Principle (viz. *Nothing can be more absurd then to pretend the necessity of, &c.*) If the Doctor in the words (*at the same time to prove that Commission from these Writings*) means here, to prove such Commission or Assistance only, or in the first place *from these Writings*, the truth of Which Writings are first or onely proved from such Commission, &c. the Absurdity urged by him I grant.

1. As all Articles of Faith are not by all Persons learnt at once, so neither by all, exactly in the same order, as is frequently observed by Catholick Writers. A Christians Faith therefore may begin either at the Infallible Authority of scriptures, or of the Church; and this Infallible Authority of either of these be learnt from Tradition; and that of the other from it, viz. 1. either the Infallible Authority of the scriptures from that of the Church, the Church testifying so much of the scriptures: Or 2. that of the Church from the scriptures: Or 3. Also, the Infallibility of either of these may be rightly proved from its own testimony. For whoever is proved, or granted, once infallible in what he saith, the consequence is clear (without any Circle, or Petitio Principii, or identicall arguing) that whatever he doth

witness of himselfe is true. I say all these Consequences are naturall and necessary. 1. The Testimony being granted evident that the one bears to the other, or either to its selfe: and 2. the infallibility of one of these, either of the scripture, or of the Church, being, first, learnt not from its own, or the others testimony, but from Tradition.

§ 29.

2. When a Catholick then first receives an assurance of the Truth, or Canon of scripture from the Infallibility of the Church, or its Gouvernors, he may learne first this supernaturall Divine assistance and Infallibility of these Gouvernors (which is made known by Divine Revelation to those first persons who communicate it to posterity) from Tradition descending from age to age, in such manner, as the Protestant saith, he learneth his Canon of scripture from Tradition. To which tradition also may be committed by our Lord, or his Apostles, whatever is to scripture.

§ 30.

3. Neither may we thinke, that this Divine Assistance or infallibility of these Guides of the Church in necessities, should either not have been, or not have been a thing well known to, or believed in the Church *by this* (to use the Doctors terms) *Derivative and perpetuated sensation of Tradition*, if there had been no Divine Writings: for soe the Christian religion Without such writings would have been no rationall and well grounded, no stable and certain Religion, which surely the Doctor will not affirme. And this that is said here of the Churches Infallible Authority,

See Ration.
Account
p. 205. it.
p. 204.
208. 209
And the
places
before ci-

may be also of other necessary Articles of ^{and one} the Christian faith. For, as the Doctor saith, ^{of the} *It is evident from the Nature of the thing,* ^{Arch-} *that the Writing of a Divine Revelation is* ^{bishop.} *not necessary for the ground and reason of Faith,* ^{ib. p. 108.} *as to that Revelation. Because men may believe a Divine Revelation without it, as is evident in the Patriarchs and Christian Believers before the Doctrine written.*

4. Such Infallibility in necessities then being so settled in the Governors and Pastors of the Church, (the Apostles and those others ordained by them, by whom the World was converted) as that had there been no scriptures, it should not have failed: for so the Church would have failed too. The successors cannot be imagined to become disabled, or deprived of it, because the Apostles afterwards wrote what they taught; but rather by such Writings more secured in it: Because the Belief of this Infallibility of these successors receives a second evidence from the Testimony thereof also found in these Writings. Thus both written, and unwritten, Tradition-Apostolicall attesting it. §. 31.

5. Now that these Governors of the Church (who having an apparent succession, their Testimony must have been unquestionably believed by Christians in what they taught, in case there had been no scripture) alwayes reputed and held themselves Divinely assisted, and infallible for all necessities, and that this was the Tradition Faith of the Church (grounded on our Lords Promise) §. 32.

in all ages, sufficiently appears by their inserting from time to time (as they thought fitt) their Decisions in the Creeds and by their Anathematizing Dissenters , & the Churches stiling them *Hereticks*. For no Authority (if we believe the Doctor) but *that which proues it selfe Infallible* , and therefore which is Infallible , can justly require our internall Assent , or submission of Iudgment. And Protestants allowing only an externall obedience , or silence , due to Councils Fallible , inferrs that Councils Fallible can justly require no more : and consequently that such Councils are Infallible as do justly require more ; as did the four first Councils , with the voluntary acknowledgment also and submission of their subjects to such an Authority assumed by them. We find indeed subordinate Councils also stating sometimes matters of Faith , censuring Hereticks ; and requiring assent to their Decrees ; but still with Relation to the same Infallibility residing in the Generall Body of Church-Governors , and their concurrence therein : They not passing such A&ts without consulting the Tradition and Iudgment of other Churches , and especially of the Apostolick see : and a generall acceptation rendring their Decisions authentick and valid.

2. For the latter part of this Principle [*Nothing is more absurd, then to pretend that Infallibility in a Body of men,*

is not as lyable to doubts, and disputes, as in those Bookes from whence only they derive their Infallibility.] If the Doctor means here (as in his Rationall Account, that the sentence of a Body of men Infallible is, he saith not, in some things lyable to some Doubts; but as lyable to Doubts and Disputes, as the Infallible scriptures (for there he maintains, That the Decrees of Councils are as lyable to many Interpretations, as any other Writings. And again, If the scriptures cannot put an End to Controuersies on that account, how can Generall Councils do it, when their Decrees are as lyable to a private sense and wrong Interpretation, as the scriptures are, Nay more, &c.) I say, if this be his sense, then, not to compare Absurdities here, Is not this all one as if he said, That a Preacher or Commentator can, or doth speak or write nothing plainer, then the Text? Nor the Judge giue a sentence any more intelligible, then the Law? That Councils can, or haue decided nothing clearer, then the thing that is in Controuersy? And so, no Party is cast by them, since it appears not, for whom they declare? And that the Decree of the

" Council of Trent, as to Transubstan-
 " tiation, remains still as disputable, as
 the Text, *Hoc est Corpus meum*? But then,
 how comes it to pass, that Protestants,
 when the Definitions of later Coun-
 cills are urged against them, do not
 contest them as dubious, but reject them,
 as erroneous?

§. 34.
 76 p. 101

From the same misarguing the Doctor el-
 sewhere concludes, *That the argument of the*
Vnity (in Opinion) of the Roman Party, be-
cause they are ready to submit their Judgment
to the Determination of the Church, will hold
as well (or better) for the Vnity of Protestants,
as theirs; because all men are willing to submit
their Judgments to scriptures, which is on all
sides agreed to be Infalible. Thus He. Now
 to consider it. Moses his Law prescribed by
 God for an Infalible Rule, yet had Iudges
 appointed, when Doubts and Contentions
 hapned about the meaning of it, to explain
 the sense: Our sauour, accordingly in the
 Ghospell, when any one had a Controuersy
 against another, (which Controuersy perhaps
 might be Heresy, or his Brothers teaching
 something contrary to the Rule of Faith)
 ordered, vpon such Person his not being
 otherwise reclaimed, that in the last place
 the matter should be brought to the Hearing
 of the Church, and such Person, if not hea-
 ring the Church, to be excommunicated.
 Now I ask, to what end either of these, if

Deuter.
 37.

Mat.
 18.

such persons be no nearer to Vnity of Opinion, or conuiction and ending their Disputes by submitting their judgments to the sentence of these Iudges, or this Church, then before they were in the same submission of theirs to the Rule. Infallibility alone ends not Controuersies, but clearness; Clearness in the Point controuerted; Which if the scripture hath, how comes Controuersy about it? and Controuersies between so great Parties, Churches, Nations? In this sense of scripture Catholics dissenting, repair to the Decision of the Church (which if any way obscure is capable of being made by it afterward more intelligible) submit to its Iudgment, and so become vnited in Opinion in all those Points the Church decides: wherein Protestants rejoyce in their Liberty still to disagree. Vnited in Opinion, I say; true or false, here matters not: We speak here of Vnion, not of Truth. But now, when the sense of scripture is the like matter of Controuersy between two sects of Protestants, as frequently it is, What Course do they take for Vnity of Opinion? Repair they again to the scriptures they controvert? But these can neuer decide which of the severall senses they take them in, is the true. Repair they to synods? So the Arminians and Antiarmenians did? Then surely this they do, because that Vnity (provided there be a submission of Iudgment to both) is attainable by the sentence of the synod or Church, which is not by that of the scripture. Which is the thing here denyed by the Doctor.

5.35. And hence it proceeds, that Catholicks must be much more vnited in Opinion or Iudgment, then Protestants; in as much as they all owne submission of Iudgment to so many Councils, which the other reject; These not accepting the Decrees of aboue fowr or five of those Councils, whilst the Catholicks admit of fowr (or suppose, three) times so many, and namely of one, the Council of Trent; of which Soaue affirms, *That in all the Councils held in the Church from the Apostles times untill then, there were neuer so many Articles decided as in only one session of it.* And Protestants aggrauate the Tyranny of the Church of Rome in tying all her subjects vnanimously to belieue, and that as necessary to saluation so many Points of Faith, wherein the Protestants leaue to all men liberty of Opinion. And moreouer, as for those Differences that remain still, or shall arise hereafter, they are also concludiue among them by the same way of Councils, vpon the acknowledged obligation of a common submission of their judgments. I say not, all their differences whatsoever are concludiue (which causeth some wonder in the Doctor, that this thing is not done in an *Infallible Church*) but so many of them wherein the Church finds on any side sufficient euidence of Tradition; or, for the grauity of the matter; a Necessity of Decision: The same Diuine Providence that preserues his Church perpetually Infallible in all things necessary to be determined, disposing also, that for all such necessities, there

*Hist. of
the Council
of Trent.
p. 228.*

*Roman
Idolatri.
p. 7. 449.
453.*

shall be a sufficient evidence of Tradition, either of the Conclusion it selfe, or its Principles.

But as for severall other matters of Divine Reuelation, where what is to be held as *de fide* is not sufficiently yet cleared, either by reason of the sense of *scripture*, or of the sense of some *Conciliary* Decree still disputed among Catholicks, in matters that are called indeed, by the one or other Party, *de fide*, as they variously apprehend this *sense of scripture*, or *Council*; No such agreement, I say, in *matters of Faith* thus taken, is at all pretended: And their accord in the rest sufficiently transcends that of Protestants. But even these also are capable of the same settlement, when the Church shall pass a new sentence concerning them.

Here then may be resumed that Expression Tillotson in Rule of Faith. p. 92. 93. selected by Doctor Tillotson to make sport with, viz. *That in this their Faith* (namely, as to Points thereof determined by the Church) *it is impossible that Catholics should differ one from another, and that there should be any Schism among them.* The Reason is plain, because in all such Points they vnanimously Submit their judgment to their Mother the Church: or if any doth not, he ceaseth to be a Catholick. Whereas Protestants not acknowledging any necessary Obligation of such Submission to any Superiours among them, it is impossible that debates and Schismas should be auoyded by them.

XVIII. PRINCIPLE.

18. Princ. 18. There can be no hazard to any person in mistaking the meaning of any particular place in those Bookes, supposing he use the best means for understanding them, comparable to that which every one runs who believes any person or society of men to be infallible who are not: For in this later he runs unavoidably into one great error, and by that may be led into a thousand; but in the former God hath promised either he shall not erre, or he shall not be damned for it.

Confid.

5. 37.

God hath made no such Promise concerning any one, who useth his best endeavours for understanding scripture, that either he shall not erre, or not be damned for it, if such endeavour be understood exclusively to his consulting and embracing the expositions of the Church: which if the Doctor includes, then Catholicks also affirme, that in necessities such persons cannot mistake. Neither can such Promise be pretended necessary, since God hath referred all, in the dubious sense of his scriptures, to the

Directions and Doctrine of his Ministers, their *spirituall Guides*, whom he hath set ouer them, to bring them in the *Unity of the Faith* to a perfect man, and that they may not be tossed to and fro and carryed about with every wind of Doctrine by the sleights of those that lye in wait to deceive. And, without which Guide, S. Peter obserues that in his time some persons (for any thing we know, diligent enough, yet) through want of learning, and the instability of adhering to their Guides, being unlearned, saith he, and unstable, ^{Ephes. 4. 11. 13. 14.} wrested some places of scripture, hard to be understood, to their own destruction: Therefore these scriptures are also, in some great and important Points, hard to be understood. ^{2. 9. 10. 3. 16.}

Now therefore let the Doctor giue ^{5. 32.} me leaue to put these two other Propositions in the other scale to counterpoise his. The first, *That a Person in believing any society of men to be Infallible that are so, hath a security incomparably beyond that of another Person who is supposed to use the best other means, his condition is capable of, to understand the scriptures, and so follows his own judgment: the capacity of most Christians*

being very little, abstracting from the Directions of a Guide their mean condition voyd of learning, or leasure, and it being a thing vncertain also, when they haue vsed a due endeaour; And this a prejudice of it *not rightly used*, that they do not discern in these *scriptures* this *Infallible Guide*, which (saith S. Augustin) *the scripture without any ambiguity doth demonstrate*; and which repaired to, may demonstrate to them what else is necessary.

*Contra
Crescon
lib. 1. c.
33.*

§. 39. The second Proposition is, *That there can be no such hazard to any person in believing a society of men to be infallible, that are not.* if this society be at least more learned and studied in Diuine matters then himselfe, and also ordained by our Lord to be his Instructors in them (which Protestants, I hope, allow true of their own Clergy:) *No such hazard, I say, as is comparable to that every one incurreth in mistaking the meaning of scriptures, though we suppose he useth his best other means of understanding them, exclusive to his obeying the Instructions of such a society.* [Witness the vnhappy Socinians, and all other grosser sects of late sprung out of Disobedience.]

For

For whereas, in following these Guides, such persons may fall into some errors, and perhaps some of them great ones; in this later way of following their own fancies the unlearned may fall into a thousand, and some of these much greater and grosser, than any such Christian Society or Body of Clergy will ever maintain. For God hath made no Promise to preserve in Truth those who desert their Guides; nor to reward their diligence, who live in disobedience.

XIX. PRINCIPLE.

19. The assistance which God hath promised to those who sincerely desire to know his will, may give them greater assurance of the truth of what is contained in the Bookes of scripture, then it is possible for the greatest Infallibility in any other persons to do, supposing they have not such assurance of their Infallibility. 19. Princ.

1. First observe, that whatever Divine assistance is advanced here against the assurance that can be received from Church-Infallibility, the same is more against any assurance that may be had from

Conf.
§ 40.

Church-Authority. Thus it happens more then once in these Principles, that in too forward a Zeale in demolishing the one, the other also is dangerously vndermined.

§. 41.

2. The Doctor hath all reason here to suppose, him that repairs to, and is instructed by an Infallible Guide, though not knowing him to be such, as well as him, who seeks for an assurance of his Faith, without one, *sincerely to desire to know Gods will, and upon this to enjoy his promised Assistance*, so far as God engageth it. And then if the Question be, which of these two takes the more prudent course, he that consults, or he that lays aside this Guide, *for his assurance of the truth of what is contained in the Bookes of scripture*; I should think, the former. Whilst the one relies on the judgment of such Guide thought wise and learned, though not infallible; the other on his own: On the judgment of which Guide the one hath much more reason to be confident, then the other on his own, who neglects the advice of the Wise man [*Ne iunioris prudentia tua.*] *Lean not on thy own Prudence.* At least the Doctor must grant

Principles, Considered. 51

the former (of the two) to be *de facto* in a much safer condition. For it must be acknowledged a great benefit to have an Infallible Guide to shew us our way, though we doe not know him to be Infallible: for so we keep still in the right way, though believing only, and not infallible certain, that it is so; so we walke in Humility and obedience. And if God hath directed us, for learning our right way, to a Guide, surely he will take no prudent course, who committing himselfe to Gods immediate Assistance, shall neglect it; and break his commandement in hope of his fauour.

XX. PRINCIPLE.

20. *No mans Faith can therefore be* 20. Princ.
infallible meerly because the Proponent is said to be infallible: because the nature of Assent doth not depend upon the objective Infallibility of any thing without us, but is agreeable to the evidence we have of it in our minds: for Assent is not built on the nature of things, but their evidence to us.

Confid.

S. 42.

This Proposition is granted, viz. That no person is infallibly certain of, or in his Faith, because the Proponent thereof is infallible, vnless he also certainly know, or haue an infallible evidence that he is infallible.

Only let it be here remembred, That, for begetting an infallible assent to the thing proposed, it is sufficient if we haue an infallible *evidence* either of the *thing* proposed, or of the *Proponent* only: Because if we are infallibly certain that he cannot ly in such matter who relates it to us, we are also hence infallibly certain, that what he says is truth.

XXI. PRINCIPLE.

21. Princ.

21. It is necessary therefore in order to an infallible assent, that every particular person be infallibly assisted in judging of the matters proposed to him to be believed: so that the ground on which a necessity of some Externall Infallible Proponent is asserted, must rather make every particular person infallible, if no Diuine Faith can be without an infallible assent; and so renders any other Infallibility vseles.

This Proposition, *That therefore it is necessary, in order to an infallible assent, that every particular person be infallibly assisted in judging of the matters proposed to him to be believed,* is not well deduced from the precedent Proposition rightly understood: Neither is it true: and so the Consequence also faileth, viz. [so that the Ground on which a necessity of some externall Infallible Proponent is asserted, must rather make every particular person infallible, if no Divine Faith can be without an infallible assent, and so renders any other Infallibility useles.] Because (as was now said) for the yeilding an Infallible assent to the things proposed, it is not necessary that the person have an infallible evidence of the truth of the things proposed, that is, from the Internall Principles that prove, or demonstrate them: But it is enough (though the things proposed remain still in themselves obscure to him) that he have an infallible, or sufficiently certain Evidence only of the Infallibility of the Externall Proponent. *The Ground therefore upon which the necessity of some externall infallible Proponent is asserted for begetting such infal-*

libile assent is, because the Person hath by no other way any infallible evidence of the *things* proposed : Which if he had, then indeed *the Proponents Infallibility*, for such Points, is rendred *useless*.

§ 44. And by this, I hope, sufficiently appeareth that misarguing that seems to cause a great confusion in the Doctor's Principles: whilst, vpon an infallible assent requiring an infallible Evidence (layd down in the Twentieth Proposition, and Conceded) he concludes as necessary to our yielding an infallible assent to all that the Church proposeth, an infallible Evidence of the things proposed; and then, hence inferres the uselessness of such infallible Proponent.

And here note, that though *the Churches Infallibility* to such a person as is not infallibly assured of it, *signifies nothing as to his infallible assurance* of that which it proposeth; Yet it signifies much for his hauing a right and sauing Faith in all those matters proposed by this Church, which cannot misguide him, (see the Consideration on the nineteenth Principle) Which right and sauing Faith children and other illiterate country people in the Catholick Church haue, without any such infallible assurance concerning the Proponent (as is abundantly declared by Catholick Writers) In like manner the Protestants also affirme, That the Holy scriptures may

Ses Suarez
de Fide
Dispu. 4.
§. 5. n. 7. 8
9. Lugo de
virtute
Fidei Dispu.
p. 1. §. 12.
Vasquez.
1. 2. Dispu.
p. 120.
n. 15. Esli.
in 3. sent.
d. 25. §.

signify much to the begetting a true and saving Faith even in those who cannot from Vniuersall Tradition certainly proue them to be the Word of God.

13. *Fourth*
wall. *Ans-*
by. *Fidei*
Disp. 3. c.
8.

XXII. PRINCIPLE.

22. *If no particular person be infallible in the assent he giues to matters proposed by others to him, then no man can be infallibly sure that the Church is infallible: and so the Churches Infallibility can signify nothing to our infallible assurance without an equall infallibility in our selves in the belief of it.* 22. *Primo.*

[*If no particular person be infallible in the Assent he giues to matters propos'd, &c.*] Here [*Matters*] is left indefinite. If the Doctor means, *to any matters at all proposed*, the Proposition and Consequence thereto annexed, are true and granted. But on the contrary, a particular person may be infallible in the assent he giues to *some matter proposed*, viz. to this, *That the Church is infallible*. If he means, *to all matters proposed*, then it is faulty and denyed: For though no particular person be infallible in the

assent he giues to all matters proposed by others to him, yet may he be so in this, the Churches Infallibility. And so the Consequence also is voyd; and the *Churches Infallibility will signify* as much as is expected to *mens infallible assurance* in those matters it proposeth.

Here then Catholicks affirm, That though every person is not so, any person may be, and that antecedently to the testimony of scripture, at least with a morally-infallible certainty (or what ever Certainty that may be called which Vniuersall Tradition can afford) assured of this Diuine Revelation, the Churches Infallibility, from such Tradition and other Motiues of Credibility as *Protestants* allow for a sufficiently, or morally-infallible and certain means of believing *the scriptures to be the Word of God*. On which Word of God, or Diuine Revelation the severall Articles delivered by it, in the sense their own private judgment apprehends the Protestant grounds his Faith: Again. on which Word of God, or Diuine Revelation, in the sense this Infallible Church interprets the same Articles the Catholick grounds his Faith.

But as the Protestants except here from being primarily grounded on, or proued by the same scriptures, this

Fundamentall Point of Faith, *That the scriptures are the true Word of Gods* so they must giue Catholiks alio leaue to except here this their Point of Faith, *the infallibility of the Church*, from being primarily, or, as to the first means of Knowing it, grounded on, or learnt from the testimony of this Infallible Church. For this Point may first come to the Belieuers Knowledge either from Tradition, or from the Holy scriptures (as is explained before in the Considerations on 17. Principle. §. 28.) From the scriptures, I say, as the sense of them is now learnt, not from this Infallible Church, but either from their owne sufficient Clearness in this Point, or from Tradition.

Not are Catholicks necessited in arguing against Protestants (who grant the scriptures to be Gods Word) to vse any other Testimony then that of these scriptures for a sufficiently clear Proof of Church-Infallibility. For I think I may call that a clear Proof, even according to the Doctors *common reason of Mankind*, which by the most of the Christian World is taken to be so, notwithstanding that a Party, en-

gaged by their Reformation in an apparent contrary interest, do contradict it. Yet whilst they deny a sufficient Evidence of Church-Infallibility to be found in scripture, if they would allow a sufficient Evidence of *Church-Authority* established to decide Ecclesiastical Controversies with Obligation to *Externall* Obedience, by this Authority they would be cast and silenced for the former, if a much Major Part may be admitted (as it ought) to give Law to the Whole.

In the Belief and Profession of Which *Church-Infallibility*, and submission of private mens judgments, to her sentence passed in her synods the Greek Church seems no way varying from the Roman. Jeremias the Constantinopolitan Patriarch in his Contest with the Lutheran Protestants, is much in this, as a sure Retreat for ending Controversies, and establishing Peace. For he tells them, *That those Points which have been determined or commanded synodically after a Legitimate way of Councils, they are received by all Faithfull Christians as consonant to the Divinely-Inspired scriptures. And in the Conclu-*

*Resp. 1.
cap. de
Abusibus.*

sion of that Answer, he saith, *It is not lawfull for vs confiding in our own private Explication, to understand, to obserue or interpret any saying of Diuine scripture any other wayes then as hath seemed good to those Theologues who haue been approued and receiued by Holy synods directed by Gods spirit; least that declining from the right Euangelicall Doctrin, the Conceptions of our minds should be carried about hither and thither like a Proteus. But some will aske, How shall those things be reformed? How? Euen thus by Gods Assistance, if we take not into our hands, nor giue credit to any things besides those which haue been instituted and ordained by the Holy Apostles and Holy synods. He who obserues this limit, is our Companion in celebrating Diuine Mysteries, he is of the same Communion and Faith with us. Again in his Preface to the same answer he saith, We will giue our Answer, not alledging any thing of our own, but from the seauen Oecumenicall synods (the last of these is that so much persecuted and befoold by Doctor Stillingfleet in his last Book) And from the sentence of Holy Doctors interpreters of Diuinely inspired scriptures, whom the Catholick Church hath by an*

Art.

Theol.

Wirt. p. 56

Rom. Idol.

p. 78.

&c.

Unanimous consent received: since the Holy Ghost hath breathed forth by them and spoken in them such things as shall forever remain unmooued, as being founded on the Word of God. For the Church of Christ is the Pillar and ground of Truth, against which the Gates of Hell shall neuer preuail, as God has promised. Here we see in the East the same Zeale for Councils and for Fathers (taken collectively) as an Infallible Guide, as is in the West, and the like endeauiour to reduce Protestants to the same acknowledgment and humble submission of Judgment.

XXIII. PRINCIPLE.

23. Princ.

23. *The Infallibility of euery particular person being not asserted by those who plead for the Infallibility of a Church, and the one rendring the other vseless (for if euery person be infallible, what needs any Representative Church be so too) and the infallibility of a Church being of no effect if euery Person be not infallible in the belief of it, we are further to enquire what certainty men may haue in matters of Faith, supposing no Externall PropONENT to be infallible.*

The Observations made vpon the three immediately foregoing Propositions (the matter of which is repeated in this) do shew that they no way serue him for the vse he would here make of them. Cm. 2.
S. 47.

The sense of which Propositions, as far as they haue any truth in them, may be returned vpon him, thus: since *the Infallibility of any particular person*, as to the assent he either doth, or may giue to this Point of the Churches Infallibility is *asserted by those who plead for the Infallibility of a Church*: And since *such infallibility* of a particular person as to this point, *doth not* therefore render as *all the Infallibility of a Church* useles to him, viz. as to his learning still from her all those other Points of Faith of which he hath no infallible knowledge or certainty otherwayes, (*in which therefore he not being infallible, that he may not erre in them, it is necessary that the representatiue Church be so*:) And so since the Infallibility of the Church is still of most important effect, both to those who haue and to those who as yet haue not any infallible certainty of this her Infallibility, to guide both these in a true, right and sauing

Faith, as to those Points where of they haue no certainty : Therefore there needs no *Enquiry* after a further *Certainty* for that our Faith, in which we haue one already from *this Infallible* Proponent, the Church.

XXIV. PRINCIPLE.

24. Princ. 24. *There are different degrees of Certainty to be attained according to the different degrees of Euidence and measure of Diuine Assistance ; but euery Christian by the use of his reason , and common helps of Grace may attain to so great a degree of Certainty , from the conuincing arguments , of the Christian Religion and authority of the scriptures , that on the same grounds on which men doubt of the truth of them they may as well doubt of the truth of those things which they judge to be most euident to sense or reason.*

Conf.
S. 48.

Here , if the Doctor means , *That euery Christian by the use of his Reason and common helps of Grace* (that is , as he hath exprest it already Principle 13. and 18. by his perusing the scriptures, and sincerely endeauouring to know

their meaning, exclusively to his necessary repair to any externall infallible Guide or Proponent, as he pretends in Principle 13. 15. 23.) may attain to so great a degree of certainty, as to all necessary Points of Faith, ONLY from the convincing arguments, of the Verity of the Christian Religion and Authority of scriptures, as that such a person may as little doubt of them, as of the things most evident to sense or Reason; This Principle is denyed.

And for the reason of this denyall I refer to what is said before to Principle 13. and 18. And I appeal also to what Doctor Stillingfleet himselfe elsewhere tells us in his Rationall Account, *It seems reasonable, (saith he,) that because Art and subtilty may be used by such, who seek to pervert the Catholick Doctrin, and to wrest the plain places of scripture which deliver it, so far from their proper meaning, that very few ordinary capacities may be able to clear themselves of such Mists as are cast before their eyes, the sense of the Catholick Church in succeeding times may be a very usefull way for us to embrace the true sense of scripture, especially in the great Articles of the Christian Faith: as for instance, in the Doctrine of the Deity of Christ, or the Trinity, &c.* §. 49.
Rat. Act
p. 58.

Now should not the Doctor, instead of

saying, the sense of the Catholick Church in succeeding Ages may be a very usefull way for us, haue said, is very necessary for us, if his cause would permit him? And will not the Socinian thank him for this his mitigation?

But if, according to this Principle, enery Christian without this externall Guide can (not in some perhaps, but) in all these Points of Faith attain such certainty as he hath in things most euident to sense or Reason, how doth he stand in need of consulting, or conforming to the sense of the Primitiue Catholick Church?

XXV. PRINCIPLE.

25. Princ.

25. No man who firmly assents to any thing as true can at the same time entertain any suspicion of the falshood of it, for that were to make him certain and uncertain of the same thing: It is therefore absurd to say, that those who are certain of what they beliene, may at the same time not know but that it may be false: which is an apparent contradiction and overthrowes any faculty in vs of judging of truth or falshood.

Confid.

§. 50.

1. This Principle is euident; and granted. But such certainty is not applicable

cable to the belief of every Christian as to all Points of Faith, if he be supposed not assisted by any Externall Infallible Guide.

1. It is true also, that a full and firme Assent, free from doubting (as where no Reasons offer themselves to perswade vs to the contrary) may be yielded to a thing as true, which is really false, and *at the same time no suspicion be entertained of the falshood of it.*

XXVI. PRINCIPLE.

26. *Whatsoever necessarily proves a thing to be true, doth at the same time prove it impossible to be false; because it is impossible the same thing should be true and false at the same time. Therefore they who assent firmly to the Doctrine of the Gospell as true, do thereby declare their Belief of the Impossibility of the falshood of it.* 26. Princ.

This Proposition is granted. But one who assents firmly in generall to the whole Doctrine of the Gospell, what euer it be, as true, and so to the impossibility of the falshood of it, or any part of it, doth not therefore, being

vnassisted by any Externall Guide, know what this Doctrine is in euery such Point of Faith, where the sense of the Letter of this Ghospell is controuerted and (to vse the Apostles Phrase) *hard to be vnderstood*, and that in matters too hazarding damnation, if mistaken.

Therefore me thinks the Doctor should here allow thus much at least; That all those, who after their perusing the scriptures think themselves not certain of its sense, are obliged (notwithstanding the silence of these Protestant Principles herein) to repair to the Direction of these Externall Guides, and these too not taken at aduventure, and *to follow their Faith*. Now such non-pretenders to Certainty, according to the Doctors tryall of it sett down below in Confid. on Princ. 29. I suppose are the greatest part of Protestants.

XXVII. PRINCIPLE.

27. Princ. 27. *The nature of Certainty doth receiue seuerall names, either according to the nature of the Proof, or the degrees of the Assent. Thus MORALL certainty may be so called, either as it is*

opposed to *MATHEMATICALL* Evidence, but implying a firme assent upon the highest Evidence that Morall things can receive: Or as it is opposed to a higher degree of certainty in the same kind. so *MORALL* Certainty implies only greater Probabilities of one side, then the other. In the former sense we assert the Certainty of Christian Faith to be *MORALL*: not in the later.

This Principle is granted, if importing only, that Christians haue, or may haue a sufficiently certain and infallible Evidence of the Truth of their Christianity. conf.
§. 52.

But notwithstanding this, Christians may be deficient in a right Belief of severall necessary Articles of this Christian Faith, if destitute of that *externall Infallible* Guide therein. And the perpetuall Divine Assistance, and so, Infallibility in Necessaries of this Guide being declared in the scriptures, a *Catholick* hauing once learnt this Point of Faith, from its Definitions and Expositions becomes secure and settled in the belief of all those controuerted Articles of his Faith; Wherein *Others*, another; whilst the scriptures in such Points (at least to persons vnlearned, or of weaker judgments, which are

which are the greatest part of Christians) are ambiguous in their sence, and drawn with much art to severall interests.

XXVIII. PRINCIPLE.

28. A Christian being thus certain to the highest degree of a firm assent that the scriptures are the Word of God, his Faith is thereby resolved into the scriptures as into the rule and measure of what hee is to believe, as it is into the Veracity of God, as the ground of believing what is therein contained.

*Confid.
§. 53.*

Both Catholicks and Protestants profess to resolve their Faith into the Word of God and Diuine Reuelation (or into the scriptures, so, as is said on Principle 14. and 29.) and make Gods Veracity the Ground of their belief of the things therein contained.

But the former resolve their Faith into this scripture, as the sence of it, where disputed, is deliuered by the Church, whose Faith the Apostle commands vs to follow and to whom

*Hebr. 13.
7.
De Vnit.*

Christ himself giues testimony, as S. Augustin saith. As for Protestants, they resolve their Faith into this scripture, as the sence of it is ultimately apprehended and vnderstood by their own judgments: None here, to vse the Doctors words elsewhere, vsurping that

Royall Prerogative of Heaven, in prescribing ^{Rational.}
 infallibly in matters question'd (suppose in those ^{Accounts.}
 Points the Doctor named before, the Do- ^{p. 133.}
 ctrine of the Deity of Iesus Christ, or of the ^{ib. p. 58.}
 Trinity:) But leaving all to judge (and so the
 Socinians) according to the Pandects of the Di-
 vine Lawes : because each member of this so-
 ciety is bound to take care of his soul, and all
 things that tend thereto.

But here the Doctor will permit vs to aske
 whether every one is bound to take care of
 his soul, so, as vnder the pretence hereof to
 disobey their Resolutions and Instructions
 in Faith or Manners, whom God hath ap-
 pointed to take care of and to watch over ^{Habr. 13.}
 their soules, and will require an account of ^{17.}
 them for it. Here therefore let every one
 take the safest course; and, where there is
 no euident Certainty, always make sure to
 side with the Church.

XXIX. PRINCIPLE.

29 No Christian can be obliged, under ^{29. Prius.}
 any pretence of Infallibility, to believe any
 thing as a matter of Faith, but what
 was reuealed by God himselfe in that Book
 wherein he believes his will to be contained;
 and consequently is bound to reject what-
 soeuer is offered to be imposed upon his
 Faith, which hath no fundation in scrip-
 ture, or is contrary thereto : Which reje-

tion is no making *NEGATIVE ARTICLES OF FAITH*, but only applying the generall grounds of Faith to particular instances, as, I believe nothing necessary to salvation but what is contained in scripture; Therefore no such particular things, which neither are there, nor can be deduced thence.

Confid.
§. 54.

1. Here first observe, That what no Christian is obliged to believe vnder any pretence of *Church-Infallibility*, he is (much rather) not obliged to believe vnder any pretence of *Church-Authority*: And that the Doctors freeing the Churches subjects here from the former, doth so from the later. It concerns therefore his superiors to look to it whether their Churches and their owne Authority suffers no detriment particularly from this Principle, I mean, so as it can be applied to private mens practice.

§. 55.

2. Next observe, That the Expression (*What is revealed by God, &c.*) as it is applicable to persons, must either mean, What such person only *thinks*, *believes*, or *is persuaded* to be revealed &c. or, what such person *certainly*

knows to be revealed : And the same may be sayd of the later expressions (*what hath no foundation What is contrary.*)

Now as either of these two Additions are made , a great alteration is made in the Principle, and what in the one Addition is true, in the other may be false. As for example when a culpable Ignorance believes something that is enjoyned by this Authority not to be revealed in Gods Word , which indeed is so , and so rejects it, here such act is not justifiable. Very necessary therefore it seems here to make an exact distinction , that if the Doctor means it here of the one , viz. certain Knowledge , it may not be misapplied by any to the other , namely , a belief or full perswasion. For so , men set once vpon examining well in such high mysteries *their owne Certainty* , will , I conceiue , neuer find just cause to reject what this Church-Authority, to which they owe obedience , recommends to them vpon *Her Certainty*.

But to take Expressions as they lye. For the first Part of this Principle , thus much is granted, *That no Christian can*

§. 56.

Rat.
Account
p. 162.
208, 210

be obliged, under any pretence of Infallibility, to believe any thing as a matter of Faith, but what is revealed by God himselfe in his Word, Written or Unwritten, both which the Doctor elsewhere allowes to be of the same Value, so it be evident they are his Word. Where I adde *unwritten* because though it is granted before, on Principle 14. that the Word written, or Book of scriptures contains all those Points of Faith that are simply necessary to be of all persons believed for attaining salvation; Yet some Articles of a Christians Faith there may be that are not there contained, which may be also securely preserved in the Church by Ecclesiasticall Tradition, both Written and Unwritten, deriued at first from the Apostolicall; as for example, this by Protestants confessed, *That these Bookes of scripture are the Word of God.* I say thus much is granted. For no Church-Infalibility is now pretended, but only in declaring what this Word of God deliuers, requireth, authorizeth; and a Catholicks whole Faith is grounded on Diuine Reuelation: And, where such pretended Infalible Church-Au-

thority enjoyns any thing to be belieued meerly as lawfull, it grounds it selfe on this Word of God, for the lawfulness of it.

The Consequence also is granted, §. 57.
viz. *That a Christian is bound to reject whatsoever is offered to be imposed upon his Faith, which hath no foundation in Scripture, or Gods Word, as before explained; or is contrary thereto, (that is, which is certainly known to such Christian to be so) there being no matter of Faith enjoined by such Authority, but what is pretended to be so founded.*

But then, such Christian, where not infallibly certain against it, ought to submit to the judgment of this Authority for the Knowing what things are *revealed in this Word*, and what are *contrary to*, or *not founded in it*, and (to vse the Doctors Expression) *to be guided by the sense of Scripture, as it is interpreted by this Authority.* Else a mistaken and culpably ignorant belief herein, will no way justify his disobedience. No more then the Socinians contrary belief justifies him against the Decrees of the Church in those Points which yet he belieues *not to be founded in Gods word*, and rejects as *contrary*. §. 58.

And the Doctor els-where to expresse and curb such extrauagant and capricious beliefs, §. 59.
Rational.
Acc.
P. 539.

is glad to call in, for the interpreting of Scripture to them, the concurrant sense of the Primitive Church, the common Reason of Mankind (that supposeth Scripture the Rule of Faith) the consent of Wise and learned men. And on their side who disbelieve this Authority, he calls for no less then *Demonstration*; and this not some improbable Argument miscalled so, but which being proposed to any man and understood, the mind cannot choose but inwardly assent thereto, that is, that every reasonable man vnderstanding the terms, assents to. (But how this, and severall other things which haue fallen some times from the Doctors pen, do consist with these Principles, and some other Tenets of his; Or how the true sense of Scripture in all Necessaries, is so clear and intelligible to every sincere endeavourer as that he hath such *Demonstration*, for it, as that no rationall man hearing it, can dissent from it, I cannot vndertake to giue a Satisfactory account. Mean while, such Protestants as perhaps may cast their eyes on these Papers, may do well to consider, whether vpon such a Demonstratiue Certainty in the Points controuerted as this, it is that they oppose Church-Authority, teaching them otherwise.

Likewise, the Common Reason of Mankind-
Christian, the Common consent of Wise and
learned men named by him before, what are
they indeed, but, where all are not vnited
in the same judgment, the most common
Suffrage and testimony of the present Vni-

uerfall Church; whom also we ought sooner to credit then any other, touching what is the concurrent testimony of the *Primitive Church*, in case this suffers any debate. And if, as he says, Particular persons are not to depart from this judgment of Authority till they haue *Demonstration*, that is, their own certainty and *Infallibility*, as to such Point, to shew against it; then we need not seek for our Lords Patent of the *Churches Infallibility* for their, or our submission to it, tell the Opposers of its judgment, for the Points they dissent in, produce theirs.

Here then we see the Doctor getts as near to an Internall Infallible, or at least Authentickall Proponent, as his cause and interest will permitt him: Hoping by his requiring *Demonstration*, and introducing *Common Reason*, and *Wise and learned men*, and *Primitive Church*, to shake his hands of so many Sectarists, who molest his owne Churches peace vpon the account of this his Proposition, or something like it, viz. that no Christian is bound, vnder what euer pretence of Church Authority, to belieue that which is not reuealed in Gods Word; and is bound to reject what euer is offered to be impos'd vpon his Faith, that is contrary, or hath no ground in Gods Word, &c. And you must lett them judg of both these.

For the last part of this 29. Principle §.60.
(That such Rejection is no making Nega-

tiue Articles of Faith) I grant, that a rejecting of the imposition of a Belief of such a Positiue Point, or the refusing to admitt it as an Article of their Faith (which may be done whilst they eyther suspend their judgment concerning it, or also acknowledg the truth of it, supposed no Diuine Reuelation) if this were all the Protestants do, is not therefore making the *Negative* of it an *Article of their Faith*. But meanwhile, the rejecting any such Positiue from their Faith, as not only vntrue, but *contrary to the Scripture*, is making or declaring the *Negative* of it an Article of their Faith; because it makes this *Negative* a thing reuealed in Scripture, and so a matter of Faith, (though I do not say, an Article necessary to Salvation.) And therefore perhaps it was, that the Doctor in the Reason he annexeth (*That they only apply the Generall grounds of Faith to particular instances, &c.*) mentions indeed such Positiues as are *neyther in, nor may be deduced from the Scripture*, but warily omitts such as are pretended *contrary to Scripture*.

Now that Protestants declare many of these Positiues they reject, *contrary to Scripture*; See for Purgatory, Adoration of Images, Inuocation of Saints, Indulgences, in the Article of the Church of England 12. For Works of Supererogation Art. 14. For Publick Prayer or Ministry of the Sacraments in a Tongue not vnderstood by the people Art. 24. Sacrifice of the Mass. Art. 31. Transubstantiation. Art. 28. And to this Belief of the Negatiues of them as contained in Scripture, all the Members of the Church of England, or at least the Clergy, seem to be by their Canons as strictly obliged (though some of their Diuines appear not well satisfied with it) vnder these terms, *To allow and acknowleg all the Articles (and so these fore-cited,) agreeable to Gods Word. To declare their vnfeigned assent to them: And this for establishing Vnity of Opinion and consent,* as those of the Roman Church are obliged to the Positiues: who are no such way obliged by that Church to such a necessary Belief of all her Positiues, as that a Person nescient of them cannot be saued, or that the explicit knowledg of them is necessary (though always in some measure beneficiall it is) to Salvation. But this indeed is necessary to Salvation, that any Subject of the Church knowing them to be determined by her, obey her Definitions, and not reject or dissent from them: Such Disobedience being conceaued a breach of Gods Command.

*See Synod
1603.
Can. 36.
and can.
5. Stat. 13
Eliz. c. 12
and Title
of the
Act.*

And from this (if I may be indulged to §. 61.

Roman.
Idol. p. 52.

transgress a little) an *Answer* may be given to that *Quære* of the Doctors in his Booke Roman Idolatry. p. 52. which he says he could not hitherto procure from Catholicks, though he hath often requested it, viz. Why the believing of all the Ancient Creeds, and leading a good life may not be sufficient to Salvation, unless one be of the Communion of the Church of Rome? Where if he will allow me here, for auoyding by disputes, to change these Words (Communion of the Church of Rome) into (the Communion of the Roman Catholick Church; and 2. will giue me leaue to vnderstand a good life here, restrained to all other duties of a Christian, saue those which respect this Communion, else if a good life be generally taken, the Doctors supposition must not be allowed:) Then I answer, That such Believing and Leading such a life, cannot be sufficient for Salvation; to so many persons as persist without repentance, eyther in a wilfull ignorance of their Obligation to liue in this Communion, or knowing this Obligation, persist in a wilfull neglect to re-vnite themselves to it. Because all such persons liue in a mortall sin, viz. Disobedience to, and a wilfull Separation from their lawfull and Canonick Ecclesiasticall Superiours, whom our Lord hath sett ouer them. And this sin vnrepented of, destroys Salvation, being the same so heavily condemned by our Sauour (*Si non audierit Ecclesiam.*) Now that vnrepented of it is, we haue reason to fear, so long as they hauing opportu-

nity, either neglect to inform their judgment, or this being convinc'd, to reform and rectify their practise.

And this seems a judged Case in the Donatist (who pretended some such thing for their security) if we will admitt S. Augustins sentiment of it: for thus he directs his speech to them? *Nobiscum estis in Baptismo, &c.* that is, *You are with us in Baptism, you are with us in the Symbol, or Creed, you are with us in the rest of our Lords Sacraments* (and I may safely add with regard to some of them at least, *You are with us in a good life*, with the former exception) *But in the Spirit of Vnity and bound of peace, and lastly, In the Catholick Church you are not with us*: And so he leaves them to the punishment due to those who are out of it, and separated from Christ its head.

To conclude, I ask this Counter-Question concerning a Christian living, for example, In the *Fifth Age* of the Church, Why the believing of the Apostles Creed (as those of the *first Age* did) and leading a good life, may not be sufficient for Salvation to such a one, vnless he continue in the Communion of his lawfull Ecclesiasticall Superiours of his owne Age, requiring of him vnder Anathema, or penalty of damnation the belief not only of the Symbol of the Apostles, but of all the Articles of the Athanasian Creed (as in the beginning and Conclusion of that Creed its clear they did: Here, what Answer the Do-

nor shall make to this Question (supposing he will not justify such Separatist) I cannot imagin but it must fitt his own.

Here therefore such a Christians business for knowing whether he stands safe as to his Faith and Life in order to Salvation, seems to be, That he seriously examin, Whether those whose Communion he rejects, are the true Legall Ecclesiasticall Superiors who are sett ouer him by our Lord, and to whom he is enjoyned Obedience, and with whom he ought to liue (to vse S. Augustins words) in the Spirit of Vnity and bound of peace.

XXX. PRINCIPLE.

30. Princ. 30. *There can be no better way to prevent mens mistakes in the sense of Scripture (which men being fallible are subject to) then the considering the consequences of mistaking in a matter wherein their Salvation is concerned: And there can be no sufficient reason giuen why that may not serue in matters of Faith which God himself hath made vse of as the means to keep men from sin in their liues: vnless any imagin, that errors in Opinion are farr more dangerous to mens souls, then a vicious life is, and therefore God is bound to take more care to prevent the one then the other.*

Whereas

Whereas the Doctor says, That the *best way to prevent mens mistakes in the sense of Scripture is the considering the consequence of erring in a matter wherein their Salvation is concerned*: Our dayly sad Experience shews, that though our seeing or considering the dangerous consequence of a mistake affords vs, how good soeuer, yet no certain way to prevent it; but our being directed by an Infallible Externall Guide, certainly doth. And the consideration of such Consequence, should hasten euery one to provide this only certain Remedy, I mean, in committing himself in such matters of Faith as are much disputed, to the Guidance of men more studied and experienced in the Diuine Laws; and that are also sett ouer him by our Lord for this very thing to instruct him in them.

Where in case these Guides shall disagree, yet euery Christian may easily know whose judgments among them he ought to follow: namely, always of that Church-Authority that is the Superior, which in most cases is indisputable; This Ecclesiasticall Body being placed by the Diuine Prouidence in an exact Subordination. As here in England it is not

doubted whether we are to pay our Obedience rather to a Nationall Synod then to a Diocesan ; to the Arch-Bishop or Primar, then to an Ordinary Bishop or Presbiter ; And then, He who hath some experience in Church affairs, if willing to take such a course, cannot but discern what way the Major part of Christendom, and its Higher and more comprehensue Councils that haue hitherto been, do guide him. And the more simple and ignorant, who so can come to know nothing better, ought to follow their example.

§. 64. As touching the following Clause in this Principle, *That the same means may serue to keep men from Error in matters of Faith, as is used by God to keep men from Sin in their lines.* Hereto I add, That here God hath taken care by the same Church-Authority to preserve his Church in *Truth*, and to restrain it from *Sin*: giuing them an equall Commission to teach the *ignorant*, and to correct the *Vicious*. And since their Doctrine directs our manners as well as Faith, their infallibility is as necessary for things of practise, as of speculation.

§. 65. Error in Opinion also may be such, as may be much more dangerous to vs, then for the present a vicious life, sup-

posing our persistence in a right Faith; because we have our Conscience still left uncorrupted to reclaim vs in the later, but not so in the former: And there is more hopes of his recovery, who as yet doth ill with a reluctant judgment. Some erroneous Opinions or other also are the ordinary sources and springs of euill practises; and the Doctor cannot but acknowledg this, who hath spent a considerable part of the Book, to which he hath annexed these Principles, vpon pretending to shew, how Roman Errors do induce an euill life, and destroy Deuotion.

III.

The Doctors Consequences, examined.

I. CONSEQUENCE.

I. *There is no necessity at all, or vse of* ^{1. Conseq.} *an Infallible Society of men to assure men of the truth of those things of which they may be certain without, and cannot haue any greater assurance, supposing such Infal-*
libility to be in them.

conf.
9.66.

1. This Consequence here is voyded, because the Supposition, if applied to *Divine Reuelations* and *matters of Faith*, in the former Principles is not prooued.

2. But if the whole were granted, This concludes the *uselesnes* as well of any *Ecclesiasticall Authority* to teach men, as of an *Infalible*, to assure *men of the truth of those things*, which, by vsing only their owne sincere endeauour (according to the Doctors pretence, Principle 13.) *they may know without them.*

II. CONSEQUENCE.

2. Confeg. 2. *The Infalibility of that Society of men who call themselves the Catholick Church, must be examined by the same Faculties in man, the same Rules of tryall, the same Motiues by which the Infalibility of any Divine reuelation is.*

This Consequence, couched only in generall terms, is granted in the same manner as the 6. Principle is, changing (*must*) here into (*may*.)

But then of many things examined and discovered by the same way or means, some are much more easily by euery one exami-

ned and discovered then some others, as the Evidences for them in this means are greater. So Holy Scriptures believed such from Uniuersall Tradition, may be much clearer in some Articles of our Faith, then in others: And some Diuine Reuelations may be so obscurely expressed there, or inuolued only in their Principles, as that some weak capacities cannot discern them, which yet in the same Scriptures may discover the Authority of the Church and its promised Diuine Assistance and Infallibility in necessities, and so from thence learn those other. Of which Church and its Infallibility clear in Scriptures, for all necessities, and for deciding other Points more obscure therein, thus writes S. Augustin in his Dispute with the Donatists concerning the obscure Point of Rebaptization: *Quoniam sacra Scriptura fallere non potest, &c. Since the Holy Scripture cannot deceive (vs) let whosoever is in fear of being deceived by the obscurity of this Question, consult the same Church about it, which Church the Holy Scripture doth without all ambiguity demonstrate. And before, Earundem Scripturarum etiam in hac re a nobis tenetur veritas, cum, &c. That is, The truth of the Holy Scriptures is held by vs in this matter (or Point of Rebaptization) when we do that which has pleased the Uniuersall Church, (that is which had been stated concerning that Point by the Church) which the Authority of the Scriptures themselves does commend; that since, &c. Thus writes S. Augustin. All*

August.

contra

Cretem.

l. 1. c. 33.

ibid.

which is false and sayd to no purpose, if the Scripture be not clear in this, That this Church can determine nothing in such important Contests contrary to the verity of the Scriptures, and that we ought to give credit to what he decides; for then it would not be true what he says, *The truth of the same Scriptures in this matter is held by us: and, He who is in fear to be deceived by the obscurity of this Question*, is no way relieved in following the sentence of the Church.

§. 67. Now if it be further asked, Amongst those severall Modern opposit Communions, which do equally invite men into their Society by the Name of the Church, Which of them is so Divinely attested; there are beside the Description made of it in Scripture, not applicable to other pretended Churches, and frequently vrged by the same Father against the Donatists, There are, I say, sufficiently certain rationall Evidences and Marks thereof left to Christians, whereby the sober Enquirer after it, cannot be mistaken.

See. Rat.
Account.
p. 7.

I mean not here those Marks of the true Church (though true Marks also) the quest of which men are sett vpon by Protestants, viz. *True Doctrine, and a right administration of the Sacraments*. A Quest or Tryall that can never be made an end of, being a task to know all the Truths in Christianity first, before we can know the Church: When as the Enquirer seeks after the Church, which as S. Augustin sayth, the Scripture demonstrates, that by it he may come to know the

Truths. But I mean those other Marks mention'd by S. Augustin in the Book he wrote of the Benefit of believing the Church, viz, *Sequentium multitudo*, &c. The multitude of her followers, the Consent of Nations, her Antiquity, &c. Which Church hath descended (visibly) from Christ himself by his Apostles unto us, and from us will descend to posterity, &c. And which by the Confession of Mankind from the Apostolick See by succession of Bishops hath obtained the supreme top of Authority, whilst Hereticks on all sides barked against her in vain, and were still condemned partly by the judgment even of the common people, partly by the (venerable) gravity of Councils, and partly also by the Majesty of Miracles, (that is, by Miracles done in this Church after the Apostles times; of severall of which, S. Augustin himself was an eye-witness, and of some an instrument.

Aug. cont. Epist. Fundam. c. 4. l. d. de Vill. traden. s. 11. 14. 16. 17

Aug. de Civ. D. l. xxii. c. 8. Confess. l. 9. c. 7. Possid. in vita Aug. c. 29.

The same Father repeats much what the same in another Book of his, *De Unitate Ecclesie* against the Donatists, a Sect in Africk. *Non est obscura Questio*, &c. It is no obscure Question, says he, (viz. which is the true Church) in which those may deceive you, who according to our Lords prediction shall come and say, Behold here is Christ, behold he is there, behold he is in the Desert, as in a place where the multitude is not great. (The time was, when the Reformation were constrained to use the like phrases, and also to apply to themselves that Text, *Fear not little Flock*) But you have a Church (described in

Jd. de Unit. Eccle. c. 25.

in the Scripture) to be spreadd through all Regions, and to grow still (in Conuersion of Nations) till the haruest: You haue a City concerning which he that was the Founder of it, sayd, *A City built on a Hill cannot be hid.* This is the Church therefore, not in some corner of the earth; but euery where most known. Now I hope none will think fitt to apply these Scriptures more to S. Augustins time then to any other, or to the present: For, by the same reason, the Donatists might here haue counter-applied them to some other, and not to S. Augustins times.

Idem
cont. Ep.
Fund. c. 4.

Much what the same is iterated again by this Father (and three Testimonies, I hope, will establish this matter) where he tells the Manicheans what retained him in the bosome of that Church from which they stood separated, *Vt omittam Sapientiam, &c.* that is, *That I may omit that Wisdome, (viz. the Mark of true Doctrine) which you do not belieue to be in the Catholick Church; there are many other things which most justly keep me in her bosome. The consent of peoples and Nations keeps me there. Authority begun by Miracles, confirmed by Antiquity keeps me there. The Succession of Pastors, from the Seat it self of S. Peter (to whom our Lord after his Resurrection recommended his Sheep to be feedd by him) vnto the present Bishop, keeps me there. And lastly, the very Name of Catholick keeps me there, &c.* Here are S. Augustins Marks to find our the Church from which men were to learn the Truth, whilst

proposed to severall persons and Sects, always the same.

And these are the Evidences in *Tradition*, and in those other commonly call'd *Motives of Credibility*, which in themselves seeme not justly questionable, that will afford a sufficient Certainty to every Sober Enquirer, whereby he may try and discern that present Church, to which now also, if in S. Augustins time, *Christ affords a testimony*: and which lyeth not in Corners, nor starts vp after some Ages, and vanishes again, but is fixed *ab Apostolica Sede per successiones Episcoporum*; a City sett on a Hill in the most extended Vnity of an Externall Communion, which no other Christian Society can equall; a Candle on a Candlestick; a Perpetuall, erected, *Visible Pillar and Monument of Truth*, frustra Hereticis circumlatrantibus. Where also according to the disparity of severall mens capacities, I suppose nothing more necessary then that this Evidence received eyther from all, or only some of these *Notes* (to those who have not ability to examine others) be such as that it out-weigh any arguments moving him to the contrary; and the like Evidence to which is thought sufficient to determin vs in other Elections. And then this Church thus being found, he may be resolved by it concerning the Sence of other Diuine Reuelations more dubious, and generally all other Scruples in Religion: to witt, so farr as this Church from time to time seeth a necessity of such Resolution, and

the Divine Revelation therein is to her sufficiently clear; only if such person, not spending so much of his own judgment, will afford, instead of it, a little more of his Obedience.

III. CONSEQUENCE.

3. *Conseq.* 3. *The less convincing the Miracles, the more doubtfull the Marks, the more obscure the Sense of eyther what is called the Catholick Church, or declared by it, the less reason hath any Christian to believe upon the account of any who call themselves by the name of the Catholick Church.*

Confid.
§. 68.

All this is true, vpon supposition that matters stand as the Doctor would pretend: but such supposition being groundless, he must giue me leaue to inuert his Consequence, and say: *The more convincing the Miracles (if any credit for these may be giuen to Church-History) the more evident the Marks (euen now giuen by S. Augustin and modern Catholick Writers;) the more clear and manifest (euen to simple persons, who with much difficulty in seuerall places comprehend the Sense of controuerted Scripture) is the Catholick Church,*

(whose Representatiue are the subordinate Councils, and whose Gouernors the seuerall Degrees of the Ecclesiasticall Hierarchy, ascending to the Prime See of S. Peter;) *and the more clear also the Points declared by it, (viz. in these Councils, whose Decrees (suppose that of Trent) if questioned for their Truth, are not for their perspicuity, and particularly in the Points of Controuersy they assembled to determine between Protestants and Catholics;) the more reason hath any Christian to belieue upon the account of those who call themselves by the Name, and challenge the High Priuiledges (which no other Separated Socities of Christians do) of the Catholick Church.*

IV. CONSEQUENCE.

4. *The more absurd any Opinions are, 4. Conseq. and repugnant to the first Principles of Sense and Reason which any Church obtrudes upon the Faith of men; the greater reason men still haue to reject the pretence of Infallibility in that Church, as a grand Imposture.*

Conf.
§. 69.

The Higher any Points of Faith be, and the more remote from Sense and naturall Reason, or, not comprehensivue by them, which such Church as is named before, (and in the highest capacity of it, Generall Councils) proposeth to the Faith of Christians, the more noble exercise they haue of their Faith, whilst they haue an abundant certainty also that such Leaders can misguide them in nothing necessary to Saluation. And no reason haue they, upon such improbabilities or contradictions to Sense or naturall Reason, to suspect or be jealous of the Churches Infallibility as an Imposture; which Church they see, through what euer obstacles, faithfully adheres to the Diuine Oracles, how incredible soeuer to Nature; and may be thought, because it seems not swayed or hindred by these at all, to vse more integrity in her judgment, and fidelity to the Diuine Reuelations.

§. 70.

Yet this is not sayd, as if the judgment of our Sences, appointed by God the Instruments (by hearing or reading them) of conveying Faith and his Diuine Reuelations to vs, affords not a sufficient Naturall Certainty or Infallibility, whereon to ground our belief in all those things subject to our

Senses, wherein the Diuine Power doth not interpose: But only. 1. That where the Diuine Power worketh any thing Supernaturally, that is, contrary to our Senses, (as it may no doubt) here we are not to belieue them: And this, I think, none can deny: 2. And next, That we are to belieue this Diuine Power doth so, so often as Certain Diuine Reuelation tells vs so, Though by the same senses it tells us so, We belieuing our Senses, that it tells vs so, when we do not belieue the same Senses for the thing which is contrary to what it tells vs; The truth of which Diuine Reuelation we are to learn from Gods Church, infallibly assisted in necessary Faith.

For otherwise Lot and his Daughters were not to credit the Diuine Reuelation (supposing that Diuine History then written and extant) that the seeming Men who came to Sodom were Angells, because this was against their Senses. Now here, would he argue well, who because Lots sight was actually deceiued vpon this Supernaturall accident, in taking the Angells to be Men, as certainly it was, from hence would inferre, that the Apostles had no sufficiēt Certainty or ground, from their seeing our Lord, to belieue him risen from the Dead? Or that no Belief could euer be certainly grounded vpon our Senses? Nor that Christians haue any certain Foundation of their Faith?

For a Naturall or Morall Certainty, though such as is *per potentiam Diuinam* fallible and errable, and is to be belieued to err where

See Stil-
ling.
Roman.
Idol. p.
540.
It. Rat.
Account
P. 117.
567.
Tillotson.
P. 275.

ever we have Divine Revelation for it, not else, I say, a *Certainty* (though not such an one as cannot possibly be false, but which according to the Laws of Nature and the common manners and experience of men is not false) is sufficient on which to ground such a Faith as God requires of vs, in respect of that Certainty which can be deriued from humane Sense or Reason, and which serues for an Introductiue to the relyance of this our Faith vpon such Revelation as is belieued by vs Diuine; and which if Diuine, we know is not possibly fallible; In respect of its relying on which Revelation, an infallible Object, and not for an Infallible Certainty, as to the Subject, it is, that this our Faith is denominated *a Diuine Faith*. Now this Naturall or Morall Certainty, is thought sufficient for the first Rationall Introductiue and security of our Faith, not only by the Doctor in his 27. Principle, but also by Catholick Diuines in their Discourses of the *Prudentiall Motiues*.

V. CONSEQUENCE.

5. *Conseq.* To disown what is taught by such a Church, is not to question the Veracity of God, but so firmly to adhere to that, in what he hath reuealed in Scriptures, that men dare not, out of loue to their souls, reject what is so taught.

To disown what is taught by such a Church, as we have here represented it, will be to desert what God hath revealed in the Scriptures; the true meaning of which Revelations, when controuerted, we are to receive from it. And so men ought not, out of love to their souls, reject what is so taught. Confid. §. 71.

VI. CONSEQUENCE.

6. Though nothing were to be believed as the Will of God, but what is by the Catholick Church declared to be so: Yet this doth not at all concerne the Church of Rome, which neyther is the Catholick Church, nor any sound part or member of it. This may suffice to shew the validity of the Principles on which the Faith of Protestants stands, and the weakness of those of the Church of Rome. From all which it follows, that it can be nothing but willfull Ignorance, weakness of judgment, Strength of prejudice, or some fixfull passion, which makes any one forsake the Communion of the Church of England, to embrace that of the Church of Rome. 6. Conseq.

If nothing is to be believed as the Will Confid. §. 72.

of God, but what is by the Catholick Church declared to be so: and the Declarations of the Catholick Church be taken from her Councils; and, in Concills dissenting, from the more Vniuersall and Generall, (the constant way of the Churches Judgment,) this Church Catholick, as to such Councils and Courts Ecclesiasticall hath neuer been seuered from the Roman and S. Peters Chair.

And this may suffice to shew the weaknes of those Principles on which the Faith of Protestants stands, and the Validity of those of the Church of Rome. From which it follows, that if there be no willfull Ignorance, nor sinfull Passion, nor strength of prejudice and secular interest in our Countrey men, Yet it must be at least much neglect of examining things which most concerne them, and diuerting their thoughts vpon other employments, or conuersing with such Authors and Teachers as confirm to them those Opinions in which they were educated, and the like, that detains them still in a Communion diuided, and this not very long since, from the Catholick.

573. As to the Doctors imputing only to Ignorance,

Ignorance, sinfull Passion, &c. that any forsake the Communion of the Church of England: It is plain that his former Principles do no more support the Religion of the Church of England, then of any other Protestants Sect condemned by it: All which Sects for the Doctrines they hold, and Controuersies they maintain with others, equally appeal to the Clearness of the Infallible Scriptures, sufficiently intelligible vnto their sincere endeauours, and decline, as fallible, all other Ecclesiasticall Authority.

So Wolketius for the Socinians (as the Doctor for the Church of England) sayth, *Qua de Fide, &c.* Those things which are to be established touching Faith in Christ, are manifest in the Scriptures. And Again, *Deus qui Religionem Christianam, &c.* God hauing determined that Christian Religion shall continue till the end of the world, has taken care that there should be always extant such a Mean by which it may be certainly known, as farr as is necessary to Salvation, But no such Mean is extant, except the Holy Scriptures. To the same purpose Crellius another Socinian, says, *Hac sententia, &c.* This Doctrin (by which Christs Diuinity is denyed) is supported by very many, and the most euident, Testimonies of Holy Scriptures. It is needless to cite more.

S. 74.
Volget. de
vera
Relig. l.
5. c. 7.

Crell. l. de
vno Dei
Patre. in
Præfat.

From whence is manifest, That such Principles as here appear only in the Defence of the Religion established in the Church of England, make the same Apology for all those other Protestant parties, and most blasphemous Sects, disclaimed by it; the Doctor in the mean while omitting *that* by which the former Learned Defenders of his Church usually have justified *it* against *them*, namely, the Church of Englands adhering to the Traditionall Exposition and Sense of Scripture received from the Primitive Church: This, I say, he omitted, perhaps because it may be thought to relish a little of Church-Infallibility.

Neyther do the Principles here layd down, afford any effectuall way or means in this Church of suppressing or convicting any Schism, Sect, or Heresy, or reducing them eyther to submission of Judgment, or Silence. For where both sides contend Scripture clear for themselves; the Clearness of such Scripture, how great soever on one side, can be made no Instrument of Conviction to the other. Here therefore all things must be prosecuted further then Scripture, to a (*Dic Ecclesia*) Tell the Church: and so to a (*Si autem Ecclesiam non audierit*) But if he will not hear the Church; let him be to thee as a Heathen and Publican.

5. 7.

If then it is the Churches Authority that must rectify such diuersity of Opinions, one would think that this ought to have been first established, instead of leaving every Fan-

cy to perspicuity of Scripture for the attaining
 Vnity and Poace in the Points controuerted.
 And the prudent may consider, Whether the
 Authority of the Church of England is not
 much debilitated and brought into contempt,
 and dayly like to wane more and more by
 this new-taken-vp way of its Defence, Where
 he thinks himself it's best Aduocat and De-
 fender of its Cause, who doth most endeauours
 to sett forth the Defects and saylings of all
 such Ecclesiasticall Societies, Prelats, and
 Councills, and best proues no Scripture Pro-
 mises made to them, Nay where, to the end
 to euacuate the Infallibility of any Society or
 Church in necessaries, is set vp a Counter-Lay-
Infallibility of priuate men, if only sincere En-
 deauours of Vnderstanding Holy Writ, in
 all the same Necessaries.

This is done, which causeth still more Sects,
 instead of that which, if done, would cure
 them, namely, The Recommending (especially
 to the illiterate and less intelligent common
 sort of people) Humility, Obedience, Submis-
 sion of judgment to their Spirituall Pastors and
 Governours, whom our Lord hath ordained
 by due Succession to continue to the end of
 the world on purpose to expound the Scrip-
 tures, and out of these to teach them all
 Necessaries for their Salvation, and so keep
 them stable and fixed from being tossed to and
 fro with euery wind of Doctrin, that Captri-
 cious Fancies may imagin there, or malicious
 pretend: Informing them, that they are to
 learn of these Pastors, the true Sense of Gods

100 *D. Scilling Next Principles, Consider.*
 Word according to former Church-Tradition,
 to follow their Faith and to rest in their
 Judgment. Lastly, not to usurp their Office,
 and become their owne Guides: inasmuch as
 the same Divine order that appoints the others
 to Guide, enjoyns them to be Guided. And
 supposing these Guides should err too; better
 it is that all err one Error, which is the Er-
 ror of their Guides, for there will be at least
 some Unity and Peace in that, some Excuse
 for Inferiors: yea also, in probability more
 verisimilitude, then that every one should
 err a severall, and his own, Error, to the
 utter ruine of Peace, and a greater deviation
 from Truth.

But whilst these things are so little spoken
 of, it is no great wonder if vnder the pro-
 tection of such contrary Maximes spread
 abroad, which were first made more current
 and common by Mr Chillingworth (forced to
 it as the last Refuge left to shelter him from
 Obedience to a just Church-Authority) the
 Broachers of New Sects and extravagant Fan-
 cies in Religion, the Contemners of Church-
 Authority and of the Clergy, (who first con-
 temned and vilified themselves) do dayly in
 these parts so exceedingly multiply and en-
 crease) *Sed tu pastor bone, reduc in ovile tuum
 istas oves perditas, ut audiant vocem tuam:
 & sic fiat unum ovile & unus Pastor. Amen.*

ERRATA.

P Ref p. 6. l. 1. hls. l. his. l. 2. must. l. much. l. 20. d. not.
 P. 35. l. 31. te. l. be. p. 48. l. 13. incurs. l. incurs. p. 78.
 l. by disputes. l. by-disputes. P. 81. l. 12. consideration. l. consid-
 P. 99. l. 19. heep. l. keep. P. 100. l. 14. uf. l. of.

Courteous Reader, Because the necessity of making use of a foreign Press hath so multiplied the Errors of this small Piece either in Words, or Pointing, as to render several places of it hardly intelligible, You are desired to amend with your Pen, at least, those grosser faults that are distinguished here with a Star; and, where else the sense may seem obscure, to repair to this Table.

PREFACE.

Pag. 21. Marg. read See p. 69.

* Ibid. l. 6. r. cannot think

Ibid. l. 9. r. be a

p. 4. l. 11. r. and unmoveable

p. 6. l. 2. r. much

BOOK.

Pag. 1. l. 2. r. Principles, Giving

p. 2. l. 11. Marg. §. 1.

p. 4. l. 6. Marg. §. 2.

p. 6. l. 10. Marg. §. 3.

* l. 17. r. and all

l. 25. r. controverted

p. 7. l. 13. r. or Society

l. 22. Marg. §. 4.

* p. 9. l. 23. Marg. §. 5.

p. 11. l. 24. Marg. Deut. 17. 8.

2 Chron. 19. 10.

p. 15. l. 28. r. Christian

p. 18. l. 20. Marg. Tillot's Rule of faith p. 113.

Ibid. l. 27. Marg. dele Tillot's p. 113.

p. 20. l. 30 dele.)

* l. 31. r. sense)

* p. 21. l. 6. r. repentance of it,

l. 19. r. present much major part of Christianity, professeth

l. 20. r. this Scripture

* p. 23. l. 13. r. or

p. 25. l. 9. r. judgments. 2 Chr. 19. 10.

* p. 32. l. 21. r. any can

* p. 33. l. 6. r. taken in her sense

* l. 10. r. Catholick Church

l. 11. r. [that is, in

l. 13. r. page,]

l. 18. r. salvation, And,

* l. 31. r. (Therefore such

p. 35. l. 32. r. be

* p. 36. l. 13. r. infallible [the Infallibility in question.] Surely,

l. 15. r. Fundamentals, & Marg. See Rat.

* l. 26. r. not as liable

p. 38. l. 2. r. necessary, The

* p. 39. l. 16 r. too, these Successors

p. 40. l. 10. r. And the Protestant's allowing

l. 28. rendering such their p. 74. l. 20. dele, that
 p. 41. l. 4. r. Account) * p. 75. l. 15. r. External
 * l. 9. Marg. r. Ibid. p. 512. p. 77. l. 4. dele, in the
 p. 42. l. 16. r. Scripture, * l. 30. r. when knowing
 l. 23. Marg. r. Matt. 18. 17. * p. 78. l. 1. r. digress
 p. 45. l. 9. r. in some matters l. 2. r. Book of
 * l. 12. r. Council, but are l. 13. r. Church]
 not as yet stated such by a l. 16. r. (else
 ny. clear Decision p. 79. l. 18. r. and so separated
 p. 48. l. 2. r. Guide : their p. 80. l. 13. r. bond of peace.
 l. 16. r. are not, if * p. 81. l. 6. dele, though
 p. 51. l. 8. r. infallibly cer- * p. 86. l. 6. r. she decides
 tain * p. 86. l. 11. See below
 * p. 55. l. 17. r. matter at all * l. ult. r. know these Truths
 * p. 56. l. 20. r. Revelation, as p. 87. l. 12. r. have harked
 to the * l. 29. r. as if in
 * p. 57. l. 4. dele, their * p. 89. l. 3. r. Evidences, in
 l. 13. r. Consideration * l. 22. r. more to be necessary
 * p. 58. l. 7. r. established there, * p. 96. l. 23. r. conversing on-
 to ly with
 * p. 68. l. 24. r. As for the p. 97. l. 6. r. Protestant Sect
 other, the Protestants, l. 17. r. Volkeliuſ
 * p. 70. l. 4. r. as, because I Marg. r. uno Deo
 p. 73. l. 13. r. so there * p. 98. l. 13. r. omitteth
 * l. 21. Marg. See before p. 100. l. 3. r. Judgement
 6. 27. Lastly
 * l. 28. r. contrary to it l. 28. r. increaſe. Sed

* P. 86. l. 11. After the Church, r. Nor had St. Augustin any
 reason to presume (as he doth ib. c. 4.) that St. Cyprian
 would have corrected his Opinion concerning this Point; or
 to charge the Donatists with Heresie for dissenting from it,
 after the Determination of such a Council : Nor had the Se-
 cond General Council any just ground to put it in the Creed
 [Credo unum Baptisma in Remissionem peccatorum]
 if such Universal Councils in their Stating Matters of
 Faith, are errable and amendable.

ERRATA

In the *Discourse concerning Devotion*: (those of mis-pointing being mostwbat omitted.)

The principal *Errata* (noted with a Star) the Reader is desired to Correct with his Pen.

Page 5. line 21. marg.
read 8. 26.

* p 6 l. 27 r. became

* p 9 l. 24 r. long-continued

* p 10 l. 10 r. thus

* l. 16 r. thus

* l. 22 r. 2. It

p 11 l. 9 r. abscondi

p 13 l. 24. marg. r. All.

16. 6, 7, 9. — 20. 22.

23. — 8. 19. — 19. 21.

1 Tim. 1. 18 — 4. 14 —

p 15 l. 17 r. Hysterical —

p 18 l. 25 r. this inhabitation

p 19 l. 5 r. And, Phil. 3.

p 21 l. 2 r. Where, after

p 24. Pl. 20. marg. r.

S. Thom. 1. Q. 1 Ark 8.

1. pendit. r. 5. But

there

* p 25 l. 22 r. Spirit, pre-

tends

* p 26 l. 21 r. (See

l. 22 r. 2. 6.)

* p 28 l. 2 r. sin, especially

* p 29 l. 30 r. those

* p 30 l. 25 r. and its, if

p 31 l. 17 r. Counsels

* p 32 l. 28 r. leaves us

* p 34 l. 27 r. inconsiderable

* p 38 l. 5 r. 6. Having

* p 39 l. 26 r. also frequent-

ly return

* p 40 l. 17 r. and rowings

about

p 41 l. 21 r. thereof.

Treat 3.

p 42 l. 24 r. them happen

to fall

p 43 l. 1 r. works in us

p 45 l. 22 r. left sometimes

* l. 32 r. Avolario mentis

p 46 l. 16 r. primary

p 48 l. 16 r. mundanis)

* p 50 l. 21 r. Si cui

p 51 l. 3 r. Canting

p 52 l. 31 r. mea —

Subleia us

* p 53

ERRATA.

- * p 53 l. 33 r. *utique*
- p 55 l. 13 r. *peccatis*
- * l. 21 r. *quia, si*
- l. 34 r. *immerito*
- * p 56 l. 17 r. *Elsewhere,*
- *Fortasse ne*
- * l. 22 r. *præcessat*
- l. 23 r. *esse*
- l. 26 r. *Sanctuarium Dei, si*
- l. 31 r. *quidem ble*
- * p 58 l. 16 r. *illa bullæmi subtraxeris,*
- p 61 l. 27 r. *cogit, nec cogitat*
- * p 62 l. 23 r. *unexperienced*
- * p 63 l. 10 r. *understand*
- * p 66 l. 21 r. *as they are—*
- ib. *apprehends*
- l. 31 r. *Christi, And*
- * p 67 l. 4 r. *such persons, as*
- l. 23 r. *virgine*
- * l. 28 r. *retraction*
- p 69 l. 22 r. *And*
- * p 70 l. 17 r. *because, to any*
- p 74 l. 29 r. *lest I should incur his censure*
- * p 75 l. 2 r. *cited §. 13*
- l. 13 r. *ipse*
- * p 76 l. 25 r. *lumen*
- p 77 l. 5 r. *phantasmes*
- l. 33 r. *(for, now,*
- p 78 l. 1 r. *Contemplation)*
- l. 5 r. *when our*
- * l. 27 r. *stamp them*
- * l. 32 r. *lique*
- * p 79 l. 16 r. *contemplatur*
- l. 21 r. — *Sponsa*
- l. 22 r. *ipsam*
- l. 32 r. *Beginners: and*
- p 80 l. 1 r. *the other,*
- J. 7 r. *before §. 25.*

- p 81 l. 8 marg. r. *See §. 32. &c.*
- * p 82 l. 1 r. *laudable* —
- * p 83 l. 4 r. *Deiforme Fund*
- p 84 l. 3 r. *1 Cor. 13. 12.*
- p 85 l. 13 r. *by—intensions*
- * l. 32 r. *inhabitus spirit-*
- *us*
- * p 95 l. 21 r. *is God.*
- * p 97 l. 12 r. *superioribus*
- *superioribus*
- * l. 30 r. *superius*
- *ad alios*
- * p 98 l. 9 r. *passage of his.*
- * p 99 l. 3. marg. r. *§. 49. & 51*
- * p. 100. l. 20. r. *de-*
- *stures,*
- * p 102 l. 28 r. *(which they*
- * p 104 l. 28 r. *before §. 14.*
- * p 106 l. 2 t. *lawfulness of which is*
- l. 15 r. *in two*
- *lawful*
- p 109 l. 8 r. *impulses of the*
- p 110 l. 93 r. *praying for his*
- p 111 l. 21. r. *him-*
- *self to do—dele, in-*
- *different*
- p 112. l. 7 r. *before §. 20. &c.*
- p 113 l. 15 r. *those who are judged*

Errata

ERRATA

In the Discourse concerning *Repentance* and *Indulgences*.

Page 43. line 7. read
Third, the

p. 48 l. 10. r. *fragili-*
tatem

page 78 l. 19. read *the*
Calf

l. 31. r. *purgandum*
p. 83. l. 27. r. *super-*
fluas Indulgentias

l. 29. r. *inanes, &*

p. 123. l. 14. r. *is Father*
them.
